

REX THEOLOGVS.

---

THE  
PREACHERS  
Guard and Guide

In his double Duty of PRAYER and PREACHING.

Deduced from Scripture, Reason, and the  
best Examples.

---

In III. Parts.

1. *A Vindication of the Kings Letter to the late Lord Archbishop of Canterbury concerning the Regulation of Preachers.*
  2. *A Demonstration that Forms of Prayer do best suit with Publick Worship.*
  3. *An Antidote to the virulent Clamours of the Non-conformists.*
- 

L O N D O N :

Printed for R. Royson, Bookseller to the King's most  
Excellent Majesty. 1664.



*To the Right Worshipful,*

SIR RALPH HARE, Knight and Baronet; and  
SIR EDWARD WALPOOLE, Knight of the Bath;  
Two worthy Members of the Honourable  
House of Commons.

Honoured Gentlemen,



*You were in your Capacities highly instrumental to the Restauration of His Sacred Majesty to His Crown: so I know there is nothing you desire more than the happy settlement of His Majesty with the Church and State under His Dominion upon the foundations of Peace and Piety. Amongst other things that hinders such a desired Establishment, one is the Exorbitancy of the Pulpit: though you have done great things already in the Parliament (which we acknowledge to your everlasting Honour) in order to the correcting of those Irregularities; yet something you left undone, as a work proper for an Intelligence of an higher Orb; wherefore His Sacred Majesty hath made a further progress in His late DIRECTIONS recommended to the Reverend Fathers of the Church; wherein at once He hath approved Himself Episcopum extra Ecclesiam, a Bishop without the Church; and Theologum intra Ecclesiam, a Divine within the Church. But forasmuch as His Majesty's DIRECTIONS*

B

meet

## The Epistle Dedicatory.

meet not with that general Reception and Approbation they deserve, but are traduced by some as contrary to the Doctrine of the Church; my design is in this ensuing Treatise to defend Theologiam Regis, the Kings Divinity shining in them. I am conscious of my own Defects, and therefore implore your Patronage. I fear I have presumed too far in sheltering my self under your Names, and therefore beg your Pardon, and withall your Acceptance of this Testimony of my Observance, promising what I fall short of in this Expression of my Gratitude, I shall make up with my daily Prayers for you both, and the Branches of your Honourable Families, to whom I am

A most devoted Servant  
in all Observance,

Robert Seppens.





*To the Most Reverend Father in God, WILLIAM,  
Lord Archbishop of Canterbury.*

CHARLES R.



OST Reverend Father in God, We greet you well:  
Whereas the bold abuses and extravagancies of  
Preachers in the Pulpit, have not onely by the  
experience of former Ages been found to tend to  
the dishonour of God, the scandal of Religion, and  
disturbance of the peace both of Church and State,  
but have also (through the licentiousness of the late times) much  
increased, to the inflaming, fomenting, and heightning of the sad  
distemper and confusions that were amongus. And whereas  
even at this present (notwithstanding the merciful providence of  
God, so signally manifested in restoring Us to Our Crown, and  
Our pious care and endeavours to govern Our Realms in peace  
and tranquillity) the said Abuses do yet continue in a very high  
measure in sundry parts of this Realm, through the busse diligence  
of some unquiet and factious Spirits, who instead of preaching  
the

the pure Word of God, and building up the People in Faith and Holiness, have made it a great part of their business to beget in the minds of their Hearers an evil opinion of their Governours, by insinuating fears and jealousies to dispose them to discontent, and to season them with such unsound and dangerous Principles, as may lead them into Disobedience, Schism and Rebellion. And whereas also sundry young Divines and Ministers, either out of a spirit of contention and contradiction, or in a vain ostentation of their Learning, take upon them in their popular Sermons to handle the deep points of Gods Eternal Counsels and Decrees, or to meddle with the affairs of State and Government, or to tangle about Forms and Censures, and other fruitless Disputes and Controversies, serving rather to amuse than profit the Hearers; which is done for the most part, and with the greatest confidence, by such persons as least understand them: We, out of Our Princely Care and Zeal for the honour of God, the advancement of Piety, Peace, and true Religion, and for the preventing for the future, as much as lieth in Us, the many and great Inconveniencies and Mischiefs that will unavoidably ensue, if a timely stop be not given to these and the like growing Abuses, Do, according to the Examples of several of Our Predecessours of blessed memory, by these Our special Letters straitly charge and command you, to use your utmost care and diligence that these Directions, which upon long and serious consideration We have thought good to give concerning Preachers, and which We have caused to be Printed, herewith sent unto you, be from henceforth duly and exactly observed by all the Bishops within your Province. And to this end Our Will and Pleasure is, That you forthwith send them Copies of these Our Directions, to be by them speedily communicated to every Parson, Vicar, Curate, Lecturer and Minister, in every Cathedral, Collegiate, and Parish Church within their several Dioceses: And that you earnestly require them to employ their utmost endeavour for the due observation of the same, whereof We shall expect a strict account both of you and every one of them: And these Our Letters shall be your sufficient Warrant and Discharge in that behalf.

Given at Our Court at *Whitehall*, the 14. day of October, in the 14. year of Our Reign, 1662.

*By His Majesties Command,*

ED. NICHOLAS.

## Directions concerning Preachers.

I. **T**hat no Preachers in their Sermons presume to meddle with matters of State, to model new Governments, or take upon them to declare, limit or bound out the Power and Authority of Sovereign Princes, or to state and determine the differences between Princes and the People; but that upon all good occasions they faithfully instruct the People in their bounden duty of Subjection and Obedience to their Governors Superiour and Subordinate of all sorts, and to the established Laws, according to the Word of God, and the Doctrine of the Church of England, as it is contained in the Homilies of Obedience, and the Articles of Religion set forth by publick Authority.

II. That they be admonished not to spend their time and study in the search of abstruse and speculative Notions, especially in and about the deep prints of Election and Reprobation, together with the incomprehensible manner of the concurrence of Gods Free Grace and Mans Free Will, and such other controversies as depend thereupon; but howsoever, that they presume not positively and doctrinally to determine any thing concerning the same.

III. That they forbear in their Sermons ordinarily and causlessly to enter upon the handling of any other controversies of less moment and difficulty: but whensoever they are occasioned by inhibition from the Text they preach upon, or that in regard of the Auditory they preach unto, it may seem requisite or expedient so to do; That in such cases they do it with all modesty, gravity and candor, asserting the Doctrine and Discipline of the Church of England from the cabils and objections of such as are Adversaries to either, without bitterness, railing, scolding, or other unnecessary or unseemly provocation.

IV. That for the more edifying of the People in Faith and Godliness (the aforesaid Abuses laid aside) all Ministers and Preachers in their severall respect be Cures shall not onely diligently apply them selves to Catechize the younger sort, according as in the Book of Common Prayer is appointed; but also shall in their ordinary Sermons insist chiefly upon Catechetical Doctrines, (wherein are contained all the necessary and undoubted Verities of

of

of Christian Religion) declaring withall unto their Congregations what influences such Doctrines ought to have into their lives and conversations, and stirring them up effectually, as well by their Examples as their Doctrines, to the practice of such Religious and Moral Duties as are the proper results of the said Doctrines, as Self-denial, Contempt of the World, Humility, Patience, Meekness, Temperance, Justice, Mercy, Obedience, and the like; and to a detestation and shunning of sin, especially such sins as are so rife among us, and common to the Age we live in; such are those usually styled the Seven Deadly ones; in short, all kind of Debauchery, Sensuality, Rebellion, Profaneness, Atheism, and the like. And because these licentious times have corrupted Religion even in the very roots and foundations, That where there is an Attendants Exercise, it be especially spent either in explaining some part of the Church-catechism, or in preaching upon some such Text of Scripture as will properly and naturally lead to the handling of something contained in it, or may conduce to the exposition of the Liturgy and Prayers of the Church, (as occasion shall be offered) the onely cause they give into contempt amongst the People being this, That they were not understood. That also the Minister, as often as conveniently he can, read the Prayers himself; and when he cannot do so, he procure or provide some fit person in Holy Orders, who may do it with that gravity, distinctness, devotion and reverence, as becomes so holy an action: And whensoever by reason of his infirmity, or the concurrence of other Offices, the time may seem too short, or he unable to perform the office of both Prayers and Sermon at length, he rather shorten his Discourse or Sermon, than omit any thing of the Prayers, lest he incur the penalty of the Act for Uniformity, requiring them to be read according as the Book directs.

V. And further Our Will and Pleasure is, That all Ministers within their severall Cures be enjoyned publickly to read over unto the People such Canons as are or shall be in force, at least once, and the Thirty nine Articles twice every year, to the end they may the better understand, and be more thoroughly acquainted with the Doctrine and Discipline of the Church of England, and not so easily drawn away from it as formerly they have been.

VI. Since Preaching was not anciently the work of every Priest, but was restrained to the choicest persons for gravity, prudence

dence and learning; the Archbishops and Bishops of this Kingdom are to take great care whom they License to Preach, and that all Grants and Licences of this kind heretofore made by any Chancellor, Official, Commissary, or other Secular person, (who are presumed not to be so competent Judges in matters of this nature) be accounted void and null, unless the same shall likewise be allowed by the Archbishop, or the Bishop of the Diocese, and that all Licences of Preachers hereafter to be made or granted by any Archbishop or Bishop, shall be only during pleasure, otherwise to be void to all intents and purposes, as if the same had never been made nor granted.

VII. Lastly, That for the better observing of the Lords-day, too much neglected of late, they shall, as by often and serious admonitions, and sharp reproofs, endeavour to draw off people from such idle, debauched, and profane courses, as dishonour God, bring a scandal on Religion, and contempt on the Laws and Authority Ecclesiastical and Civil, so shall they very earnestly persuade them to frequent Divine Service on the Lords-day, and other Festivals appointed by the Church to be kept solemn. And in case any person shall resort unto any Tavern, Ale-house, or any unlawful Sports and Exercises on such days, the Minister shall exhort those which are in Authority in their several Parishes and Congregations, carefully to look after all such Disorders to any kind whatsoever, together with all those that abst, receive or entertain them, that they may be proceeded against according to the Laws, and quality of their Offences, that all such Disorders may for the time to come be prevented.

Given at Our Court at *Whitshall*, October the 14. in the 14. year of Our Reign, 1662.

*By His Majesties Command,*  
ED. NICHOLAS.

The

---

E R R A T A.

**P**Age 7. line 16. read great. p. 10. l. penult. r. *αὐτοῦ* *ἡσυχίας*. p. 10. l. 26, 27. r. 7 for 7. p. 12. l. 7. r. The Verb. p. 15. l. 16. r. *justi* *sunt*. p. 16. l. 11. r. fallible. p. 21. l. 12. r. Sozomen, and *ἐκκλησίᾳ*. l. 14. r. *διδασκαλίας*. p. 24. l. 4. r. Pammachium. p. 30. l. 35. r. post illa. p. 39. l. ult. for question r. Answers. p. 40. l. 7. r. maintaining it. p. 43. l. 20. r. cannot. p. 56. l. 6. r. honore Presbyteri.

---



## THE INTRODUCTION.



Mongst the infinite methods and arts of Satan wherewith in all Ages he hath infested and troubled God's Church, none hath proved more mischievous and destructive then the perversion and depravation of things good and holy; whereby the old Serpent playing an After-game hath been so lucky and prosperous, that even those things, that in their original were designed as means for the planting and building up of Gods Church, hath by this new artifice of the Devil, proved powerfull weapons to supplant and pull it down. That what Saint Paul saith of sin; *it took occasion by the commandment, and slew him;* so the Devil hath taken occasion by things in their first appointment good, to deceive, and ruine men as desperately, as he did by heathenisme it self. It is an observation of St. Cyprian in his book *de unitate ecclesie*, That when the Devil saw his trade of Idolatry faile at the comming of Christ, and the Seats, and Temples of Idols were overthrown, *Excogitavit novam fraudem, ut sub ipso Christiani nominis titulo fallat incantos,*

C

hæreses



*hereses invenit, & schismata*; He devised a new trade of heresie and schisme, that under the colour of Christianity, he might deceive unwary souls, and thereby subvert the truth, and corrupt the faith. This new imposture of the Divels hath been so operative and effectually, daily experience teacheth, That Christianity it self the onely true, and excellent religion, is against her nature made a mother of a spurious off-spring, contention, war, rebellion. The Scripture, that admirable Systeme of divine revelations, is polluted by the prophane usage of every bold Dogmatizer. Every institution of Christ is adulterated, and turned to his dishonour. The Publick service of God, which if rightly performed would come before him as incense, and as the Morning Sacrifice; by vain repetitions, extemporary boldnesse, and tumultuary effusions of late became the Sacrifice of Fools; the sacred Eucharist, that is ordained as a bond, or ligament to knit us together in unity, is by Satans malice the golden apple of contention: an occasion of wofull distraction amongst Christians, and the fuell of endlesse and irreconcilable controversie. The Love-feasts used in the Apostles times for the procreation, and conservation of charity, did soon degenerate into nurseries of riot and dissention. The Publick Vigills upon the Evens of Festivals, at first so advantagious to Christian piety, and observed with so much zeal and devotion, in time were changed into public-like disorders. It were endlesse to reckon up all the sacred rites of Christianity, the Devil hath made use of, to promote his own Kingdome, and weaken Christs. But amongst all those, there is none more visibly, and dangerously abused, then the Ordinance (as they call it) of Preaching, which at first was the organ in the hand of Christ and his Apostles for the conversion of the world: but now by Satans malice and subtilty is become a great instru-



instrument for the disturbance of Christian Churches and Nations. That it may be a question, whether the excessse of Preaching in later times hath not done more hurt, then the want of it heretofore. Tis certain in Morality, that the vice in Excesse, is sometimes as opposite to the middle virtue, as the vice in Defect. We have lived to see by sad experience, that vitious, and excessive Preaching, hath been both opposite, and fatall to the most excellent Church in Christendome, and that diverse and sundry wayes.

First, by abetting of Heresie, Schisme, Sacrilege, Rebellion, Rapine, and all manner of villany. Howsoever this bullion was digg'd out of a lower region; yet it was minred, stamped, made authentical in the Pulpit. Though those impes of the Devil, had their conception elsewhere, yet here they had their Birth, Legitimation, and Christendome. From this quarter blew the wind, that raised the rageing of the Sea, and the madnesse of the people. It was a saying of old, that *Athenas oratorum eloquentia perdidit*. I will not say, that the eloquence of our Preachers destroyed us; but their bawling, their clamorous obstreperousnesse did. For while these Demagogues had the peoples ears tyed to their tongues, they conveyed all manner of poyson into their hearts. They who remember the glory of the first Temple, know how first it came to be Eclipsed, and afterwards envelop'd in universall darknesse; And they who live to see the building of the second Temple, know what mighty opposition it finds from the fierce and warlike nation of the Pulpiteers.

Secondly by deletion, and extinction of all the parts of Gods worship, whereas Gods worship is the end of preaching, and preaching is but *medium cultus*; And the means is no further such, then it serves unto the end. The matter was so handled, that preaching had engrossed,

and monopolized all the parts of Gods worship, and was become the sole worship of God. *Cartwright*, and his disciplinarians, were modest in respect of these Empiricks. They allowed of no Sacraments without Sermons. These made Sermons alone all-sufficient without Sacraments. They held that the administration of the Sacraments without Sermons was damnable Sacrilege. These by a more damnable Sacrilege destroyed the Sacraments themselves, so that all the worship of God, was turned to Preaching much, the most part whereof hath been little better then vain babling.

Thirdly, by eclypsing and disparaging of Gods word contained in the holy Scripture; for not only Gods Worship was laid aside, but the Bible it self was turned out of doors. The reading of the Scripture which obtained in the Jewish and Christian Churches in all ages, and was generally found to be of singular use, and benefit, was abandon'd and esteemed of no efficacy without some of their new descants upon it. That as the Superstitious *Rabbins* proverbially said, *Plus est in verbis scribarum, quam in verbis legis*, so they thought there was more efficacy in the words of men, then in the words of God: And thereupon imparted the peculiar glory of his word unto that which is not his word. For Sermons are not the word of God but equivocally, because the word of God is the subject, and should be the rule whereby they are framed. But forasmuch as in Sermons, there is a mixture of Mans wit and invention, sometimes a tincture of Errour and Malice; For men to lay aside the immemorial and profitable custom of reading the holy Scripture, and obtrude upon the people in the place of it, their Sermons, as the pure word of God, is a sacrilegious diminution of its Authority. If the Romanist be obnoxious to so much censure, for ranking the Traditions of the

the Church in equipage with the word of God written; what insolence is it in men to prefer their fancies and inventions, not only before the Traditions of the Church, but also the undoubted word of God it self?

Fourthly, by the bringing in a new kind of Idolatry; we are told of diverse kinds of Idolatry in the Roman Church; worshipping of Images, worshipping of Saints and Angels, worshipping of the Host. But now there is a new kind of Idolatry brought into the Reformed Church, worshipping of Sermons. No ignorant Papists idolize any Image or Saint departed more then some people do these Sermons. They adore them, they attribute an omnipotency to them in saving Souls, *ex opere operato*, they place their affiance in them. They go on pilgrimage with as much devotion to worship this imagination, as the Papists do to the Image of the Lady of *Loretto*. They spare no cost nor charges in their oblations to these Idol shepherds, though like the Idols of the Heathen they have eyes and see not. As the people of *Israel* made a Calf in *Horeb*, and then fell down and worshipped it; so these misguided zelots set up Calves for their Teachers, and then fall down and worship them.

Fifthly, by the destruction of the Priesthood it self; when once by this new and monstrous Divinity they had made us believe that Preaching was the sole and onely office of a Minister, and observed that insolent Laicks pretending to inspiration, could perform that well enough to peoples satisfaction; They saw there was no need of Priests, nor any provision for their maintenance, and therefore laid about them to rid themselves of that chargeable order of Ecclesiasticks: for which purpose, first they attempted to cut off their persons by various injuries, oppressions and persecutions; and then to destroy.

## The Introduction.

stroy the Priesthood by seizing upon the Church-revenue. Thus they served the Clergy at last for their preaching. As the Fox did the Crow in the Fable, commended their voices, till they got away their morsels.

Lastly, by overthrowing the study of Divinity; for since preaching came to be of such high esteem with the people, that they measure all mens worth by their sides and lungs; many of the Clergy give over the difficulties of Theology, and content themselves with such superficial knowledge therein, as will qualifie them for popular Preachers, and no more. The Critical, Polemical, Scholastical, Casuistical parts of Divinity, crown'd with the admirable Learning of Fathers, Councils, Ecclesiastical History; in all which, or at least in some, Ministers should excell or be competently versed, are now laid aside as superfluous, and no way requisite to the accomplishment of a Preacher. Whence it comes to pass, that in a Church abounding with Preachers, there is a great scarcity of Divines. Abundance of Preachers, but few Divines.

These considerations with others have moved me to search into the bottom of this art of Preaching, to see upon what foundation it stands, how it was used in the ancient Church, what boundaries should be set to it, assuring my self it would be impossible ever to deliver the Church from these Confusions, till Preaching, the design of all former Reformations, were reformed it self, and reduced to the just rule, purged from the dross, and restored to their hands to whom of right it belongs. For as in all natural and ordinate mutations, there must be *removens prohibens*; so that there should be in moral mutations, Prudence dictates. If there be any thing hinders the Peace and Welfare of Gods Church, even that should be removed. But how this can be done without the interposing of Civil and Ecclesiastical Authority, without some Canons and

and Laws first deliberately made, and then faithfully executed, is not to be imagined. For though prudent and considerate men cannot but see the horrible inconvenience that comes upon the Church by this liberty of prophesying, yet the Silver-smiths that get their living by this Craft, and have made of this preaching *artem χρυσοποιητικὴν*, the Philosophers Stone, will cry up this *Diana*. And then the *οἱ πολλοί*, the many on the other side, who were carryed meerly by opinion, and what they have once imbibed, hold, as *Pilate*, *quod scripsi scripsi*, they having received an opinion that this preaching is the *Alpha* and *Omega* of all Religion; It will be more then an *Herculean* labour to dispossesse them of their darling fancy. It was an ingenious device of him, that to express the love of preconceived opinions, elegantly painted in the gate of humane infelicity, a greater number of men in prison loaden above measure, and oppressed with heavy chains and fetters, who yet were so far from grieving at their misery, that they strove amongst themselves every one for the Prerogative of his shackles, while some licked them, some gently touched them, some measured them, some covered them with rags from the injury of the air; all gloried of their imprisonment; and if any had less irons then another, he envied the others happiness. The World is governed all by opinion, and as every Crow thinks his own bird fairest, so every man his own opinion, though thereby he is miserably imprisoned; and the fetters whereby he is holden be iron, impolish'd, burthen some, grievous to be born, yet he hugs them as Ornaments, not Impediments; as Golden Chains and Bracelets, not Iron gyves; and by them lies fast bound in the Dungeon of ignorance: From which if a man goes about to deliver them, they complaine of signall injury done them, as the Devil did  
of

of Christ : *Why art thou come to torment us before the time ?* With these kind of men I can promise little success to this paper, when I behold the huge mountains of prejudice that oppose themselves to truth, and reason. But when I look again upon the grand Impostures and cheats, practised upon poor weak souls, by these new Quacks in Divinity ; I consider, though it be not in my power to remove, or cure so great an evil ; yet it will be some discharge of Conscience to testify against it, some step, and furtherance to the cure, to lay open the sore, and to shew the necessity of the generous Medicaments his Sacred Majesty hath used for the healing of our breaches in the Church. As certainly 'tis a thing of huge concernment for the publick peace to look unto the regulation of the Pulpit ; from whence such innumerable evils have broke in upon us, and so many inconveniences may arise for the future, if there be no stop to the insolence of some : so there can be no more sovereign remedies to prevent them then the directions of our Dread Sovereign recommended to the Reverend Fathers of the Church. I know *Regium est bona facere, mala audire*. The best actions of Princes are obnoxious to censure and calumnie. Ignorant persons may derogate from them, malicious persons may traduce them ; but none can propound a better Catholicon for the cure of this Epidemical Disease in this juncture of affaires, then His Majesty hath done. And I hope in this ensuing Treatise to make it appear to every unprejudiced Reader, that His Majesties directions are highly prudential, and agreeable to the Principles of sound Theology, and the practice of the golden age of the Church. If it be demanded, why I have not confined my self to them alone in the treatise : I Answer, First, because they being not prime verities evident of themselves, it was requisite I should search out some antecedent

ecedent truth, from which these doe follow by good consequence. Secondly, because in this disquisition many Homogeneal things offer themselves, which may be of some moment to the right understanding of the matter. If I answer not the expectation of any in this my undertaking, I shall satisfie my self with the intencion of doing good ; and that I have according to my poor talent contributed the best I can to the justification of his Sacred Majesty, and the Peace of my poor labouring Mother the Church of England, to whose judgement I submit my self, and this poor conception.

And all that I have to say, I shall for orders sake reduce to these four Heads.

1. Of Preaching in generall.
2. To whom this Office of Preaching primarily belongs.
3. How it was managed in the ancient Church.
4. What Innovations have been introduced in these latter times.

---

CHAP. I.

*Of Preaching in general.*

**T**He first thing I am to treat on, is Preaching in generall ; And to doe that I am in Justice bound to give some account of the importance of the word : Forasmuch as words are the garments of things, and notional words make us understand the natures of things. As *Epiſtetus*, *Ἀρχὴ παιδείσεως ἡ τῶν ὀνομάτων ἐπισκεψίς*, The beginning of knowledge is the consideration of words. Now the word to Preach is *κηρύσσειν*, there is another word *ἐκκαλεῖσθαι*, that is often rendred Preaching too, of which something afterwards. But the most frequent, and ordi-



## Of Preaching in General.

nary word is κηρύσσειν. The native signification whereof being examined, may haply afford some light to the thing; And to find out that, I shall not search into profane authors; but seeing the style and language of the New Testament is Hellenisticall, content my self to observe the use of it amongst the Seventy, with whose language best agrees the sacred dialect of the new Testament. And in the Seventy we find that κηρύσσειν, doth signifie a solemne proclaiming of a thing, as when an Herald or Cryer does *pro officio* proclaim a Law, or Edict, or any thing of the like nature. Thus *Gen. 41. ver. 43. And the Cryer cried* καὶ ἐκήρυξεν ἰμπερίαν αὐτῷ κήρυξ. But in the Prophecie of *Jonah* tis very remarkable, that the word κηρύσσειν in one and the same place is used both to signifie the office of *Jonah* in Preaching to the Ninevites and the office of an Herald in making a Proclamation, *Goe unto that great City,* καὶ κήρυξον κήρυγμα. *Preach the Preaching,* Chap. 2. 3. *And the People of Nineveh beleev'd God, and proclaimed a fast,* καὶ ἐκήρυξαν νηστείας, ver. 5. The vulgar Latine renders it, *predicaverunt jejunium*; And so doth *Arias. Montanus*. They preach'd a Fast. And this use of the word amongst the 70. is altogether consonant to the sense of the word in the Hebrew; For though נִתְּבִי is πολέσμων of many significations; yet tis used expressely to signifie the office of an Herald, or a Cryer, *Dan. 3. 4. נִתְּבִי נִתְּבִי & praco proclamavit. Then the Cryer cried aloud.* As נִתְּבִי here signifies to proclaim; so the Herald is styled נִתְּבִי from whence I conjecture the Greek word κηρύσσειν descends. According to this sense of the word in the Hebrew, and the use of it amongst the Hellenists, we find it once in our Translation rendred Proclaiming, *Luk. 12. 3. Whatsoever is done in secret* κηρυγθήσεται, *shall be proclaimed upon the House-tops.* From this importance of the word we gaine two things.



## Of Preaching in general.

I I

First, that as a Proclamation is the act of an Authorized person, an Herald or Cryer; so Preaching is the act of a publick Authorized person.

Secondly, that as a Proclamation is a promulgation of a Senatusconsult, Edict, Decree, or Law, to whom it was not known before; so preaching is a publishing, or promulgation of the Gospel to whom it was not known before, as Jews, Pagans, Infidels. Howsoever through inadvertency or pre-possession men have not generally observed it, yet upon serious consideration it will be manifest that preaching in the Gospel-notion, especially referring to the Gospel, signifies a publishing, or making it known to Jews, Gentiles, and unbelievers only. And therefore we are carefully to distinguish betwixt *κηρύσσειν* and *διδάσκειν*, *κηρύσσειν* preaching in the Gospel imports the prime promulgation of the Gospel to them that never knew of it; *διδάσκειν*, the Confirmation of them who already had received it. Preaching imports the publishing of the Gospel *de novo*, where it was never heard on before: Teaching imports the instructing of them in Christianity, which already they have professed and believed. This observation I find first made by *Gulielmus Lunicensis* in his Book *de statu Ecclesie. Predicare* (saith he) *est Gentiles, Judaeos & Infideles, vel catechumenos ad gratiam Baptismi vocare; docere est baptizatos, qualiter contra superbium humilitate, &c. muniantur instruere.* To preach is to call the Gentiles, Jews, and Infidels to the grace of Baptism: To teach is to instruct them that are Baptized, how by humility they should be armed against Pride, &c. And this distinction may be grounded upon the Commission of our Lord and Saviour to his Apostles before his Ascension; *Go preach the Gospel to every creature, Mark 16. 15. Go make Disciples in all Nations, baptizing them in the name of the Father, and of the*

## Of Preaching in general.

Son, and of the Holy Ghost, ἀναγγελλας, teaching them to do whatsoever I command you, Mat. 28. 20. upon which words Lucas Brugensis observes well, That alia vox est græca versu superiori μαθητεύσατε discrimen hoc esse videtur, quod μαθητεύειν sit docere eos, qui à doctrina Evangelii alieni sunt, ita ut reddas eos Discipulos; ἀναγγελλειν verò docere jam Discipulos redditos. This Verb in the former Verse signifies a teaching of them who are strangers to the Gospel, in order to the making of them Disciples; but the Participle in the latter Verse imports a teaching of them who are already made Disciples. If this be not foundation enough to bear up this Superstructure, we are furnished with two Texts more by a very Learned Critick, Mr. Thorndike, wherein this difference is visible, Acts 5. 42. They ceased not to teach and preach Jesus Christ, to teach him to the Church, to preach him to the Jews in the Temple; and Acts 13. 35. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, teaching it to the Church, preaching it to Unbelievers; if any yet be unsatisfied, it will be more evident by comparing two places more in St. Paul's Epistles, the one is Rom. 15. 20, 21, where St. Paul speaking of his design of planting the Gospel (saith) he strived to preach the Gospel, ἐν οἷς ὠνομάσθη Χριστός, not where Christ was named. But here we must take notice that the word for preaching is ἐυαγγελίζεσθαι, which differs not much from κηρύσσειν, κηρύσσειν importing a publishing of Christ de novo, ἐυαγγελίζεσθαι a publishing of Christ tanquam bona nova, as good news is published; and if it be as news, then it must be to them to whom it is news. And therefore the Apostle saith, he strived to Evangelize where Christ was not named. Upon which words S. Chrysostom observes, Non dicit ubi non crediderant, sed ubi nondum nominatus est Christus: He saith not where they believed.

liemed not, but where Christ was not so much as named. The other is 1 Cor. 4. 17. where the Apostle speaking of his labour in instructing of the Churches already planted, he useth another style, *As I teach in every Church.* From this further examination of the word, and the discovery of the importance of it in the Gospel-notion, another Confectary follows.

That the Preaching, which is *sub precepto*, under the express command of Christ in the Gospel, and is so frequently mentioned there, is the prime promulgation of the Gospel to unbelievers, and of peculiar concernment to the Apostles; who besides other extraordinary Prerogatives had an unlimited Commission to go into all the World, and *preach the Gospel to every creature*: And so those Texts that lay a strict obligation upon the Apostles of preaching under the pain of incurring Gods heavy displeasure, as *Act. 4. 19, 20. 1 Cor. 9. 16.* are of Personal concernment to the Apostles, and to be understood of the prime promulgation of the Gospel to unbelievers; and concern not us Presbyters, unless we think our selves obliged by the Commission Christ gave his Apostles to go preach to the *Americans* and *Indians*. The words *Bishop* and *Presbyter* are words of relation, relating to the several Provinces and Flocks under their charge: Though they have a duty incumbent on them of instructing them in Christianity; yet not of preaching the Gospel to every creature, as the Apostles had; they have not those extraordinary enablements of Tongues, and Miracles, and immediate Inspiration simply necessary unto that work; and whereby their Doctrine became Authentick and Divine, as that the Faith of the Hearers was without further inquiry to be resolved into it, as into a divine Revelation. In which sense alone St. Pauls words are verifiable, *Rom. 10. 14, 17. Faith comes by Hearing,*  
and

## Of Preaching in general.

and Hearing by the Word. How shall they hear without a Preacher, &c. I desire to know what man dares (the Pope excepted, to whom some of his vain Flatterers presume to attribute Infallibility) assume to preach in such a notion, as to make his Doctrine that, whereinto *Auditorum fides ultimo resolvitur*, which if not, then there is not *par ratio*, nor *par obligatio*, nor *par potestas*, between us and the Apostles, as to the strict notion and office of a Preacher in Scripture language.

But whatsoever the importance of the word is in the Gospel notion, yet now the word Preaching is become a word of Art, and is used to signify that act of the Ministerial Function, which consists of instructing Christians in their duty; and in that sense from henceforward I shall take it, and for the more distinct understanding of the thing, make some little enquiry into the kinds of Preaching mentioned in the Gospel.

And first there we find a Preaching by Inspiration, and a Preaching by Pains and Industry.

A preaching by Inspiration, such as I now intimated. Of this sort was the preaching of Christ and his Apostles, and those who were endued with extraordinary gifts of Prophecy in the Apostles times. *They all spake with Tongues as the Spirit gave them utterance*, they were *θεοῦ ὁρμητοὶ*, taught of God. *It is not you that speake, but the Spirit of my Father that speaketh in you*. And the Spirit speaking in them after their inauguration to their Apostleship, and Ministry on the day of Pentecost, gave St. Paul reason to call that their Ministry, the Ministration of the Spirit, 2 Cor. 3.

Then there is a Scripture-preaching by Pains and Industry, at least not without it altogether. After this manner it seems Timothy preached, and therefore is exhorted to give attendance to reading, and to study, to shew himself a workman, &c.

Again,

Again, there is a Preaching by Writing, and a Preaching by Sermons : one that is *διὰ τῆς γλῶττης*, another *διὰ τῆς χυεῖς*, one that is *ἡγεῖται*, another *ἡγεῖται*. As *Clem. Alexan. in lib. 1. stro.* The Apostles themselves did not Preach altogether by Sermons. By writing of the Gospel they were Evangelists, and did preach the Gospel to unbielevers; by writing of their Epistles, they did teach the Church, and therefore Saint Paul doth call his Epistle to the *Romanes*, his Gospel, *Rom. 2. 16.* Solomon was a famous Preacher; yet we are not certain that he Preached otherwise then by writing. The Prophets were Preachers too, but they did not preach altogether by Sermons. The Prophet *Jeremy* is commanded to write his Visions and Revelations imparted to him, *Chap. 30. 2.* Mr. *Calvin* saith in his Preface to *Isaiah*, *Prophetis mos fuit, postquam iusti sunt, aliquid populo nunciare, paucis summam rerum complecti, & valvis templi præsagere:* It was the manner of the Prophets, when they were commanded to declare any thing to the people, to contract the summe of the matter in writing, and fix it upon the doors of the Temple.

Lastly, there is a Preaching in ones own person, and a Preaching by Proxy. A Preaching in ones own person. Thus Christ himself Preached while he dwelt amongst us, and thus the Apostles Preach'd where they came themselves. Then there is a preaching by Proxy : And thus Christ himself preach'd after his Ascension into Heaven, *Ephes. 2. 17.* He came and preached peace unto you, i. e. by his Apostles ; And thus the Apostles preached, where they came not themselves, by the Evangelists there substitutes.

From these kinds of preaching I shall deduce two or three Corollaries more, and so conclude this part of my undertaking.

First,

*To whom this Office of Preaching*

First, That that frequency of preaching cannot be expected from us, that was used by the Prophets, and Apostles : because they preach'd by inspiration, we by pains and industry only.

Secondly, That men may preach in a Gospel-notion, and yet never make a Sermon in a vulgar Notion. They may Preach by Writing, and Preach by Proxy, Preach by their Hand, as well as by their Tongue. See Dr. Holdsworth in *praefat. prima, non procul ab Initio*.

Thirdly, That seeing our Preaching is not by immediate inspiration of the Spirit, 'tis infallible, and subject to error ; and therefore is ordainable by our Superiours, and reducible to such directions and rules as most conduce to the promotion of Peace and Piety.

CHAP. H.

*To whom this Office of Preaching primarily belongs.*

**T**He second thing I stand charged withal, is to enquire and resolve, to whom this office of preaching primarily belongs : Forasmuch as 'tis Gods will, that nothing should be done in his service either rashly, or disorderly. *Ubi etiam, & à quibus peragi vult, ipse excelsissima sua voluntate definiuit, Clem. Rom. pag. 52.* He hath defined by his most Heavenly will, both in what place, and by what persons, he will have divine offices performed. It stands us in hand then, to know to whom this office belongs ; And the examination and resolution of this will open a fair way to the justification of many things in his Sacred Majesties late Directions. But for the Indagation of this I must premise certain Principles and Maximes.

The

See Dr. Ca-  
saubon in his  
treatise of  
preaching.  
pag. 16, 17.

primarily belongs.

17

The first is, that the foundation of all Authority is in Christ. All Ecclesiasticall Authority, or Authority to any Ecclesiasticall Office is in Christ originally, in others but Derivately. For as it was foretold, *That the Government should be upon his shoulders, Isa. 9. 6. So that the Spirit of the Lord was upon him and anointed him to preach glad tidings, Isa. 62. 1.* And this trust which his Father committed to him, he discharged in his own person, while he was upon the Earth. He Preached the Gospel; converted Sinners, made Disciples: Hence he is styled *διδάσκαλος*, Doctor, *ἡγεμόν*, an Apostle, *ἡ ποιμήν*, The Shepherd and Bishop of our souls, 1 Pet. 2. 25.

The Second is, that the authority, and power necessary for the Government of his Church, which was inherent in his own person, during the œconomie of his Humiliation, he did before his Ascension delegate to his Apostles, Inchoatively, *John 20. 21, 22, 23.* fully and perfectly upon the day of Pentecost, when by the descending of the holy Ghost upon them, he endued them with power from above, according to his promise, *Luke 24. 49. Acts 1. 8.* But the particular delegation to this power of preaching, we have in particular mentioned by it self. Once *Mat. 10. 6, 7.* But this was limited to the *lost sheep of the house of Israel.* The generall commission was given them, *Mat. 28. 19, 20.* In which our Lord and Saviour impowereth them as Planters, *to preach the Gospel to unbelievers:* as Governours and Pastors *to feed his flocks, the Church.* If it be objected here, *That our Lord and Saviour granted a Commission to the Seventy to preach the Gospel, as well as to the Apostles, Luke 10. 1.*

I grant it, but will answer, *That that was τῆς καιροῦ, temporary of short duration, and to expire at their return;* But this is of perpetual duration.

And that's the third thing I would lay as a ground,  
E that



To whom this Office of Preaching

that the *Apostolate* is of perpetual duration, though the Apostles taken *divisim* in their persons were to die shortly after; yet taken *conjunctim* with their Successours, as *Abraham* with his Posterity, they are to continue to the Worlds end. Though the Persons of the Apostles were mortal like other men, yet the Office of the *Apostolate* was, *quoad ordinariam potestatem*, ever to continue in the Church. This is evident, First, by Christs promise added by way of encouragement in their Commission, *Mat. 28. ult. I am with you to the end of the World*: but he could not be with them in their persons to the end of the World; and therefore, though they failed in their persons, yet the *Apostolate* must continue. Secondly, by matter of fact, for when *Judas* by transgression fell, *Matthias* by the eleven was chosen to the Apostleship in his room; and it was thought in *St. Peters* judgment a thing necessary, *Acts 1. 20*. When *James* was slain, *Saul* and *Barnabas* were called to the *Apostolate*. And 'tis very memorable what *Clemens Romanus* in his Epistle to the *Corinthians* avoucheth to this purpose: Our Apostles (saith he) knew by the Lord Jesus Christ that there would be contention, ἐν τῷ ἐπίματι τῆς ἐκκλησίας, about the name of *Episcopacy*; and for this cause being endued with perfect prescience ordained the foresaid persons, and afterwards made a Law or order, that when they died other approved men should succeed in their Office, and execute the Function. Lastly, by the testimony of *St. Paul*, *Ephes. 4. ver. 11, 12, 13*. He gave some Apostles, &c. μὴτε καταντήσομεν, till we all meet together; and that could not be within the compass of that Generation wherein the twelve primary Apostles lived, and therefore there were Secondary Apostles to follow them. *Lyra* upon the place observes, that those words, till we all meet, &c. do denote the duration of that Office till Christs coming again to judgment.

All



All the question is now concerning the Persons who succeed in the *Apostolate*; and we might supersede that enquiry, if we would hearken to the unanimous suffrage and voice of Antiquity delivered to us by St. Jerome in his Epistle to *Marcella* against *Montanus*, who (he saith) places the Bishops in the third place, but *apud nos Apostolorum locum tenent Episcopi*, with us Bishops hold the place of the Apostles. Thus much is evident out of the Scripture it self, that as the *Apostolate* is called by St. Luke a Bishoprick, *Acts* 1. 20. so afterwards Bishops were called Apostles; which argues the identity of the *Apostolate* and Episcopacy. St. Paul was none of the twelve, yet called an Apostle *κατ' ἐξουσίαν*, St. James Bishop of *Jerusalem* was none of the twelve, *1 Cor.* 15. 5, 7. yet called an Apostle, *Gal.* 1. 19. *Epaphroditus* was none of the twelve, yet called an Apostle, *Phil.* 2. 25. *ἱμῶν διάκονος*, thus *Timothy*, *Titus*, *Clemens*, and many others being Bishops are all called by the Ancients Apostles. All which abundantly shews the identity of the ordinary power of the Apostleship and Episcopacy. These things being premised, it will be easie to determine to whom the Office of Preaching chiefly belongs; namely, to those who succeed in the *Apostolate*, to them who are Secondary Apostles, Bishops, as will further appear by three things.

First, because Bishops have the chief cure of all Souls in their Diocese; all Presbyters entrusted with the cure of Souls are but their Curates, and so were anciently called, and so styled still in our Liturgy, *Send down upon our Bishops and Curates*, &c. in the 40. Canon of the Apostles. Presbyters and Deacons are forbidden to attempt any thing without the Bishop; and the reason is added, *nam Domini populus ipsi commissus est, & pro animabus earum hic redditurus est rationem*: The Lords people is committed

## To whom this Office of Preaching

to him, and for their Souls he must give an account. This agrees with a Canon of St. Pauls, *Heb. 13. 17. Obey them that have the rule over you, for they watch for your Souls as they that must give an account.* Who are these Rulers whom the Apostle requires us to obey? *ἐκκλησιαστικῶν ἀρχιερέων*, he speaks of Bishops (saith *Oecumenius*.) Bishops then have the chief cure of Souls.

Secondly, because they are concerned to see the Unity of the Church kept. The chief end (saith St. *Jerom*) of Episcopacy, was to obstruct the diffusion of Heresie and Schism, *Comment. in Titum, cap. 1. In toto orbe decretum est, ut unus de Presbyteris electus superponeretur ceteris, ut Schismatum semina tollerentur:* It was decreed in all the World, that one being chosen out of the Presbyters should be set over the rest, that the seeds of Schism should be taken away. But how can Episcopacy be a delectory of Schism and Heresie, if the Bishop have not the chief power of regulating the Pulpit, and prescribing forms of wholiome Doctrine, within which all shall be obliged to contain themselves? without this 'tis impossible to preserve either Peace or Truth in any Nation, or Christianity it self, which is made up of both these.

Thirdly, by the Titles given them in the holy Scripture, they are called Prophets, not of prediction only, but of ordinary Function, *Acts 13. 1.* they are called Doctors, *Ephes. 4. 11.* they are called Pastors, Pastor is the Bishops Title (saith the Scholiast) and therefore the Apostle does not distinguish them as he did the other. He hath given some Pastors, some Doctors, but joyns them by a *καὶ ἐκκλησιαστικῶν*, some Pastors and Doctors; for certain the Title of Pastor remained peculiar to Bishops for many hundred years after Christ; insomuch that the most Learned Bishop of *Winchester* does challenge *Moulin* to shew him where ever it was given to a Presbyter. *Eò*

*ergo*

*ergo te revoco, ut apud Christianos veteres, apud prisca se-  
cula, de eorum scriptis edoceas, adhiberi nomen Pastoris,  
ubi de Episcopo non loquantur.* And if Bishops be the Pro-  
phets, and Pastors, and Doctors of the Church, to whom  
should the Office of Preaching chiefly and primarily be-  
long but them? The practice of the ancient Church con-  
firms this. In *Justin Martyr* the *πρεσβυς* stood up and  
made the exhortation, i. e. the Bishop. In the 19. Canon  
of the Council of *Laodicea*, the style of the Church shews  
this was the practice of the Church at that time, *μετὰ τὰς  
ὁμιλίας τοῦ ὁμοκλήτου.* after the Homilies of the Bishops; in  
*Alexandria* *Soromon* writes, that *μόνος τῆς πόλεως ὁπίσκοπος  
διδάσκει,* the Bishop alone of the City does teach. *St. Chry-  
sostom* in 1. ad *Tim.* cap. 4. saith, *τὸ τῆς διδασκαλίας, χιερωσύ-  
νης ἀξίωμα μέγα ὄν,* that the dignity of the Priesthood and  
teaching was great, referring to the *ἱερωσύνη*, the Priesthood  
*Timothy* was chosen to, and that was the high Priesthood  
of Episcopacy, *Thom. Aquin. supplem. 3. par. quæst. 36.  
artic. 2. in prim. argum.* calls Preaching *opus Episcopalis-  
simum*, the most Episcopal work; *Estius* upon the Sen-  
tences speaking of Preaching, saith, *verum hoc munus prin-  
cipaliter Episcopis incumbit, qui propriè secundum Aposto-  
lum, Ephes. 4. 11. in Ecclesia constituti sunt Pastores, &  
Doctores: Secundariò autem Parochis, qui Episcopis in hoc  
subsidiariam navant operam.* But this Office of Preach-  
ing is primarily incumbent upon the Bishops, who proper-  
ly according to the Apostle are ordained Pastors and Do-  
ctors. Secondarily, the Parish Priests are to be subservi-  
ent to the Bishop in this; the Office of Preaching prima-  
rily belongs to the Bishop, a subsidiary labour as the Bi-  
shops substitute belongs to the Presbyter, *Estius tom. 4.  
lib. 4. cap. 20.*

But here there may be a question moved, how the  
Presbyter hath the power of Preaching derived to him,  
whether

To whom this Office of Preaching

whether *ex vi ordinis*, or *ex licentia Episcopi*; by virtue of his order, or from the Bishops licence. But granting that all Presbyters receive a power to preach by their Orders, as in the Church of England; yet it is only *in actu primo*, not in *actu secundo*: though they have a power conferred upon them, yet the exercise of that power is restrain'd by the Canons till they have a Licence from the Bishop. I have not met with any thing concerning the forms of Ordination used in the ancient Church, but I suppose, howsoever the matter of Ordination and Imposition of hands by a Bishop be an Apostolical Tradition, yet the form of words used in Ordination is not so, but of Ecclesiastical institution; whence it comes that most Churches vary in their forms of Ordination. In the Greek Church the form is *divina gratia, qua semper infirma sanat, & qua desunt supplet, creat seu promovet N. venerabilem Diaconum in Presbyterum, Dei amabilissimum Presbyterum in Episcopum*: The divine Grace, which alwayes heales our infirmities, and supplies our wants, doth create or promote N. the Venerable Subdeacon to be a Deacon, the Venerable Deacon to be a Presbyter, the Presbyter most beloved of God to be a Bishop. In the Western Church they use another form, and in that confer a double power upon the Presbyter, *potestatem conficiendi corpus Domini, & potestatem ligandi & solvendi*, power of Consecrating the Elements in the Sacrament of the Holy Eucharist, and power of binding and loosing. Our Britanick Church (which is a part of the Western) hath a form peculiar to her self, yet very much like the old Greek form mentioned by S. Clem. in his Constitutions, l. 8. c. 16. wherein the power of Preaching also is conferred upon the Presbyter. And yet I have reason enough to believe that actual Preaching (especially according to the common understanding of that word now-a-days)

is not so essential to the Order of a Presbyter, but that he may sometimes upon good grounds be debarred from it.

First, because if a Presbyter be suspended *ab officio*, from his Office of Preaching, he remains a Presbyter still: The Character is indeleble. Nay if a Presbyter be suspended not only from the Office of Preaching, but of Consecrating or Baptizing, or in any kind Officiating in the Church; nay, if he be excommunicated, yet his Character is indeleble, he remains a Presbyter still; and whatsoever he doth by vertue of that Character is valid *de facto*, though *contra jus*. This St. Jerom proves at large in his Book against the *Luciferians*, that a Presbyter cannot lose his Order. And St. Augustine in his Book *de bono conjugali*, cap. 24. saith expressly, *Si fiat Ordinatio cleri ad plebem congregandam, etiam si plebis congregatio non subsequatur, manet tamen in ordinatis, ordinationis sacramentum: Et si ob aliquam culpam, quispiam ab officio removeatur, Sacramento Domini non carebit*: If their be an Ordination of the Clergy for the Congregation of the people, although they have not a Congregation or a Parish to attend upon; yet the Sacrament of Ordination remaines in them once ordained: And if for some fault any one be removed from his Office, yet he wants not the Sacrament of the Lord.

Secondly, because I find that the Church in prudence anciently did not suffer all Presbyters to Preach, but onely such as were eminent for their Prudence, Gravity, Piety, and Abilities. Presbyters and Deacons, (saith *Grotius* in his Annot. upon S. Luke 10. 1.) did not all Preach, but they alone, *quibus docendi populum potestas ab Episcopo facta est*, to whom the power of teaching the people was granted by the Bishop: which Presbyters therefore (he saith) were called by *Eusebius* *πρεσβυτέρους πικρυ- λωμένους* & *ἐκζητούντες τὴν ἀλήθειαν*, Presbyters entrusted with the explication of the word of God.

Thirdly,

*To whom this Office of Preaching*

Thirdly, because I see in the ancient Church, there were *Presbyteri Monachi*, Presbyters Monks, Presbyters in Monasteries, which had no cure of souls. *St. Hierome* in his Epistle *ad Dammachium* tells us of five Presbyters they had in the Monastery of *Bethlehem*, on purpose to administer the Sacrament to devout people there. Such a Presbyter was *Saint Hierome* himself, who preached not *officio vocis*, by Sermons, but by writing; and did, as many others, *quiescere in monasterio*.

Lastly, because I know the Church of England hath ordained, allowed, imployed many Presbyters, who were no Preachers. In the beginning of the Reformation ('tis well known) we had many Presbyters, that never preach'd at all. Within this 50 or 60 years, amongst ten Presbyters, there was not one Preacher. In our Cathedralls at this day, there are divers Singing-men Presbyters no Preachers; And Presbyters they must be by the rules and statutes of their respective Churches, wherein they serve and attend the Quire.

But if Preaching be not essentiall to the order of a Presbyter, what office, or duty is incumbent on him, in case he be not qualified, or licensed to preach?

*Gulielmus Lunicensis* in his book before alledged, enumerates divers branches of the Presbyters office besides Preaching. *Praesse, subesse, orare, offerre, baptizare, benedicere, reconciliare, communicare animas Deo commendare, corpora sepelire*. It is his office to be subordinate to the Bishop, and to obey him from the heart in all things lawful: It is his office to govern his flocks, to know the state of them, and to direct them in their repentance; It is his office to pray for the people; It is his office to bless people in marriage; It is his office to reconcile men *in articulo mortis*; It is his office to communicate all the faithful; It is his office to commend the Souls of the faithful

faithfull going out of their bodies to God by prayer. It is his office to bury the bodies of Christian people. So there are you see many offices of a Presbyter besides preaching; and those not despicable, but honourable, and sufficient to take a great part of a mans time in greater Parishes. And yet preaching is incumbent on him by the Canons of our own, and the ancient Church also; but still with this proviso, that it be *cum licentia Episcopi*; And by vertue of that, a Deacon (as in the Church of England) may preach as well as a Presbyter. For certain Origen did, before he was a Presbyter. *Origenes licet nondum Presbyterii gradu positus, ab Episcopis, qui ibi erant, non ad disputandum solum, sed etiam ad Scripturas explicandas magnopere in ecclesiastico consensu rogatus est. Euseb. lib. 6. cap. 13.* Origen though he had not yet attained the degree of a Presbyter, yet he was earnestly intreated by the Bishops who were there present, not onely to dispute, but to explain the Scriptures in a Church-assembly.

Well then, having advanced so far, though with much weaknesse, yet I hope with some evidence of truth, That primarily Preaching belongs to a Bishop, and but secondarily to the Presbyter *ex licentia Episcopi*; There is one difficulty behind to remove, before I leave this part of my undertaking; concerning the non-preaching of Bishops. For if they be properly the Doctors and Pastors of the Church, it seems altogether inexcusable, that they preach not at all, or very seldome. To this I offer three things to be seriously considered.

First, that if they be hindered by Sicknesse, old age, or some other natural or even accidental defects, that I suppose will be easily confest a sufficient reason to excuse them from it.

Secondly, If they shall be encumbered with multiplicity



*To whom this Office of Preaching*

of businesse in the Government of the Church (as surely since the encrease of Christians, and the enlarging of Parishes and Diocesess, they find daily more than enough,) that also cannot but be allowed to be a most just and reasonable excuse. Else why doth *St. Paul* make *γυβερνήσεις* Governments an office in the Church? An office which all must grant is of as great use, as any in the Church of God, and which the same Apostle appropriates to a Bishop, *1 Tim. 3. 5. πῶς ἐκκλησίαν διὰ διακονήσεται*; how shall he take care of the Church of God? To take care of the Church of God is Essential to that superiour order, as the very name imports.

Thirdly, supposing there be no such Impediment, yet if they send others as their Curates to instruct Christian people in all things necessary for Salvation, they Preach by their Proxies, as the Apostles Preached, when they came not themselves, by the Evangelist. *Valerius* Bishop of *Hippo* being a Greek born, and not skilled in the language of the *Africans*, could not Preach to the people himself, but imployed *St. Augustine*, being then but a Presbyter, to Preach in his stead; And that was then *contra morem Ecclesie* for a Presbyter to Preach in the presence of a Bishop; And yet *Valerius* was an excellent good Bishop. *Possidon. in vit. August.*

Fourthly, that if they write Confutations of Errours, or Comments upon the Scripture, or Directions of holy Life, as Epistles to their people, for the admonition of them in their duty, they Preach by so doing. Many of the Primitive Bishops, because they could not through distance of place instruct their people *viva voce*, did it *per Epistolas Encyclicas*, circular or orbicular Epistles; of this sort were the Epistles of *Clemens Romanus*, *St. Ignatius*, *St. Cyprian*, in whom are frequent Epistles to be found



to the Clergy and people of his Diocese: And of this sort were the Epistles of St. *Paul*, and the Catholick Epistles of St. *Peter*, St. *James*, St. *John*, and St. *Jude*. But if none of these be satisfactory, take for a full and final answer the Apology of *Gregory Nazianzen* a Learned and holy Bishop, who being taxed by *Kelensius* the Governour, for his silence and retiredness; In an Epistle told him this Parable.

The Swallows upon a time derided and scoffed at the Swans, because they did flie the converse of men, and betook themselves to Lakes, Rivers, and Desert places; were such enemies to Musick, that they sung but little; and when they did, they sung to themselves alone, and no body heard them, as if they were ashamed of their Melody: whereas they the Swallows affected the company of men, and lived about Houses and Cities, and sung continually. The Swans at first would not vouchsafe to answer; but when they did, they thus excused themselves. If any come when we lift up our wings to the West, and warble out our harmonious Ditties, they may perceive, though we do not sing much, yet our Musick is artificial: But you make such continual chattering, that you are grievous to them that hear you; you enter into mens Houses and molest them with your daily obstreperousness; and this is the cause why you dislike us, because your selves are over-garrulous. Thou understandest what I mean, as *Pindarus* saith, thou mayest find my silence better than thy garrulity. For Conclusion, Ile tell thee a Proverb very short, but true, τίτε ἄσονται κύκνοι ὅταν ἡσυχίῃσι σιωπήσωσιν, then the Swans shall sing when the Fackdaves hold their peace, vid. *Greg. Naz. Epist. prima ad Kelensium Praesidem*.

By this time the Judicious Reader may easily perceive how many things in His Majesties Directions concerning

*How it was managed in the ancient Church.*

cerning the Person employed in Preaching, are taken out of the Archives of the Church, and derived from Venerable Antiquity, as

First, that actual Preaching by forming Discourses of their own upon the Scriptures was not anciently the work of every Priest, being not simply necessary to their order.

Secondly, that Preaching was restrained to the choicest persons for Gravity, Prudence, and Learning.

Thirdly, that no Priest might Preach without a Licence.

Fourthly, that none can justly give a Licence to a Priest to qualifie him for Preaching, but the Archbishop or Bishop, they being the sole Pastors of the Church.

C H A P. III.

*How it was managed in the ancient Church.*

**T**He third part of my undertaking is to shew the prudent managery of this Preaching in the ancient Church; And this thing if it were accurately done might serve as a pattern upon the Mount for us all to conform unto. 'Tis a rule in Metaphysicks, that *primum in unoquoq; genere est regula sequentium*; the first and best of every kind is the rule of all that follows. Now the Fathers of the Church were the first and best Preachers for their Learning, for their Integrity, for their Freedom from secular Interests, for their Wisdom and Zele in saving Souls, as appears by the happy success of their labours in bringing so many Heathens to Christianity, so many Christians to Mortification and contempt of the World, and Martyrdom it self. But to give a perfect account.

account of their practice (I confess) requires a man better versed in Antiquity than my self, who through want of time, books and other encouragements have been kept from those flights which others have made into the lofty Regions of Antiquity ; where the great Lights of the Church, the Stars of the first Magnitude, moved and shined : yet some few beams of their prudence I have observed, which may serve to shew His Majesties late Directions in their genuine Colours, and render them more Illustrious.

And one act of prudence in them observable, was a careful and wise provision, that Sermons should not perk up into the Tribunal with the Word, and sit in the same Throne with it. To preserve the Authority of the word of God entire and inviolate, they distinguished betwixt the word of God and Sermons. They did not call their Sermons the word of God, as now, but used terms of diminution to denominate them by ; as Homilies, Allocutions, Disputations, mostly they were called *Tractatus* by the Latine Fathers. Thus *Possidonius* in the life of St. *Augustine* calls all his Sermons *Tractatus*, Treatises ; And thus St. *Augustine* calls his own Sermons upon the Gospel and Epistles of St. *John*, *Tractatus*. And as they called their Sermons *Tractatus*, so they called the Preachers *Tractatores*, insomuch that St. *Jerome* who Preached not *officio vocis*, seems to reckon himself amongst the Tractators. *Non sum tanta felicitatis, quanta plerique hujus temporis Tractatores*, I am not of so much dexterity, as most Tractators of these times are. It is very certain, that as they opposed these Tractators in respect of their Authority to the Pen-men of holy Writ, so they did their Sermons and Writings to the holy Scripture, which they esteemed as the infallible dictate of the holy Spirit ; but the Sermons of the wisest Tractators fallible  
and.

*How it was managed in the ancient Church.*

and obnoxious to errour ; And therefore when *S. Jerome* was taxed for reading of *Origen* an Heterodox Author, he excuseth himself, that he read him as he did other Tractators obnoxious to errour. *Epistola 75. adversus Vigilant.*

A second act of Prudence as I take it was this, that they kept the Pulpit from quarrelling with the Desk. Their Sermons did not interfere or clash with their Liturgy ; though Preaching was frequent and had its due place and esteem, yet it was not so magnified as the Liturgy was laid aside, or curtailed to make way for a Sermon. There was no antipathy then betwixt Sermons and Common Prayers, they did not then walk as *Antipodes*, contrary one to another, nor were they as contraries, *φθάρτικα ἢ ἀλλήλων*, *destructive one to another*, but did afford one another their mutual help, and walk in the House of God as Friends, as may be demonstrated diverse ways.

First, by the constant employment of other Officers in Gods publick service besides Tractators ; Namely Deacons, Psalmists, Lectors. The Preacher did not begin till the Reader had done. 'Tis observed in *Iustin Martyr*, *Apol. 2.* ὅτα κατασκευὴ ἀναγινώσκοντες, *when the Reader had done*, the Preacher made the Exhortation.

Secondly, by the time when the Sermons came in, which was *post recitationem Evangelii*, after the rehearsal of the Gospel ; whence in after-times Sermons were called Postills (I conjecture) *quasi post ille*, because they were after the Epistles and Gospels.

Thirdly, by the solemn service after the Sermon every Lords-day. There were ever two parts of the Liturgy, the first and second service : The second service consisted of the Venerable Mystery of Christs Body and Bloud, and the Supplications, Interpellations, Thanksgivings wherewith it was Celebrated, which were standing forms, and

*How it was managed in the ancient Church.*

31

and some of them derived from the Apostles, as *sursum corda, equum & bonum, &c.* And if this Service did constantly follow the Homily, then the Sermon did not shoulder out the Liturgy, nor the Liturgy the Sermon.

Fourthly, by the singular respect the most famous Pulpit-men had for Liturgy in general. Not to speak of St. *James*, an Apostolical Preacher, who compiled a Liturgy, as the Council of *Trullo* acknowledged long ago, and the Greek Church to this very day. It is well known that St. *Basil* and St. *Chrysostom* were two incomparable Preachers in their times, and yet both lovers and compilers of Liturgies. 'Tis recorded by *Proclus*, Patriark of *Constantinople*, that St. *Basil* and St. *Chrysostom* finding men through slothfulness and profaneness begin to nauseate the length of the holy Liturgies composed by St. *James* and St. *Clemens* two Apostolical men; they contracted their Liturgies and made them shorter, that people might not through the subtilty of Satan apostatize from the Divine and Apostolical Tradition of Liturgy. *Biblioth. Patr. tom. 4. pag. 15, 16.* Now let the impartial Reader recollect all these Arguments, and judge whether in the opinion and practice of the ancient Church, the Sermon did quarrel with the Liturgy and cast it out of the Church? And whether His Sacred Majesty had not just cause to take care in His Directions that they should fairly correspond and agree together, and for that purpose to enjoin the use of one as well as the other?

A third act of Prudence in the ancient Church, was the confining of themselves and the Preachers to the occasion of their meeting. If it were a Festival, to the commendation of that Saint, in whose Memory the day was observed. If it were a greater Celebrity, the Nativity, Epiphany, Passion, or Resurrection of Christ, always

*How it was managed in the ancient Church.*

alwayes they handled something fit to explain the Myſtery: If it were not upon ſuch a Feſtival day, they kept themſelves to the Leſſon read for the day. This *Juſtin Martyr* ſeems to intimate in the forementioned place, When the Reader hath done (ſaith he) the *πρεσβυς*, i. e. the Biſhop in a Speech inſtructs and exhorts the people to the imitation of ſuch Excellent things, *τῶν ἡ καλῶν τούτων*, *theſe good things ſignanter rehearſed in the Leſſons.* That this was the manner of after-ages, *Optatus* ſignifies in his writings againſt the Donatiſts; it was the manner of the Donatiſts (ſaith he) and of *Parmenian* by name, when they had begun to Preach upon the Leſſons for the day, to fall from a due explication of them to the railing upon the Orthodox. *Nullus veſtrum, qui non aliud inſiſſet, aliud explicet. Lectiones dominicas incipitis, & tractatus veſtros ad noſtras injurias explicatis.* If the Authority of *Optatus* be not ſufficient, we have St. *Auguſtine's* own practice recorded by himſelf to ſecond it, who in his Sermons *de verbis Domini*, does not only handle the Goſpels read, but refers to them as the ſubject he was obliged to treat on. *Audiſimus Evangelium & in eo, &c. Sermon. 1. Sancti Evangelii capitulum, quod modo cum legeretur audiſimus, valde me vexavit. Sermon. 4. De lectione Sancti Evangelii hortatus eſt nos Dominus. Sermon. 5.* Happily the Goſpels read then, were not the ſame with ours read now in our ſecond Service before the Communion. 'Tis certain that the uſe of Dominicals, Epiſtles and Goſpels for the day was very ancient. *Walafridus Strabo* will have them as ancient as St. *Ferom*, cap. 22. and not without ſome ground, for St. *Ferom* himſelf does make mention of them in his Book againſt *Vigilantius*: *Per totas orientis Eccleſias, quando legendum eſt Evangelium accenduntur luminaria, jam ſole rutilante, non utiq; ad fugandas tenebras, ſed ad ſignum latitiæ demonſtrandum.*

*strandum.* In all the Churches of the East, when the Gospel is read, Candles are lighted; not to drive away darkness, but by this sign to testify our joy. By this 'tis evident, that in *S. Hieroms* time some Gospel was read, and 'tis probable some Gospel in the second Service at the Altar, because there Candles were lighted and used. *Rabanus Maurus* goes higher, and saith, they obtained from the beginning, *Sed enim initio mos iste cantandi non erat qui nunc in Ecclesia ante sacrificium celebratur, sed Epistola Pauli recitabantur, & sanctum Evangelium, lib. 2. cap. 32. de Institut. Cleric.* But that manner of singing which is now used before the celebration of the Eucharist was not from the beginning, yet the Epistles of *S. Paul* and the Gospel were read. The use of those Dominicals was very ancient no question, and so was the Preaching upon them; and it were a happy thing if Preachers, as anciently, were still confined unto them.

First, to hold correspondency with the ancient Catholik Church, whose example layes a moral obligation upon us of imitation in things lawful and laudable *τὰ ἀγαθὰ καὶ ἐλογίζετο.*

2. To hold Conformity with some eminent reformed Churches. The Lutherans retain the custom of Preaching upon the Dominicals.

3. To prevent wild Vagaries and Excursions when men are left to themselves.

4. To acquaint the people with those parts of Scripture, and the meaning of them, which most concern their salvation. For such singular wisdom is used in the Epistles and Gospels for the day; that as the Gospel lays before them the mysteries of our Redemption, so the Epistles all the Rules of holy life. The Gospel is a Record of the Life and Death of our blessed Saviour; the Epistles are Instructions for the edification of the Church



*How it was managed in the ancient Church.*

in pious and Christian Conversation. The Gospel represents unto us the prime Principles and Foundations of Christianity; the Epistles contain Superstructures upon the Foundation. And if those were duly and faithfully explained to the People, the knowledge of them were sufficient to guide them in the way to Life Eternal, and would prevent an horrible abuse of the Scriptures by peoples petulancy in meddling with Obscure, Prophetical, Apocalyptical parts of Scripture, which they understand not, and for want of understanding wrest to their own destruction.

A fourth Act of Prudence it was in the ancient Church, That in order to the preservation of Peace and Piety they would not suffer all men that were licensed to preach out of their own stock and abilities, but required them to preach *ex thesauris Ecclesie*, out of the treasures of the Church. All men that did preach, did not undertake it of their own store, of their own judgment and invention, making and composing Sermons as they pleased; but they borrowed out of the treasures of the Church, and read the Homilies of the Fathers. Thus it was ordered in the Council of *Vase*, *can. 4.* Power being granted to the Presbyters to preach in every City; in case they were hindered by any infirmity, the Deacons were enjoined to read the Homilies of the Fathers, *Sanctorum Patrum Homilia recitentur*. And the reason follows, *Si enim digni sunt Diaconi quæ Christus in Evangelio locutus est legere, quare indigni judicentur sanctorum Patrum expositiones publice recitare?* If the Deacons be worthy to read the Gospel of Christ, why should they be thought unworthy to rehearse publicly the Expositions of the Fathers? And this gives us some ground of conjecture, that the Presbyters read Homilies of the Fathers too; for certainly not onely Deacons and Presbyters, but even Bishops them-

themselves did so. *Gennadius* in his book *de illustribus Ecclesia scriptoribus* testifieth, that *Cyrl* Bishop of *Alexandria* had written Homilies, which many Bishops of Greece used afterwards: *Cyrellus* (saith he) *Alexandrina Ecclesie Episcopus Homilias composuit plurimas, quæ ad declamandum à Græcis Episcopis memoria commendantur; cap. 57. Sixtus Senens. lib. 4. pag. 222.* *Cyrl* Bishop of *Alexandria* composed many Homilies, which the Greek Bishops getting by heart preached unto the People. This may haply seem a dishonourable thing to some men to be thus limited; but if it may tend to the peace of the Church, it ought not to be grievous. How requisite some such Order is in this Church, where so many are employed in Preaching, who through faction do κατασκευάζειν, make merchandise of the Word of God, or through want of Learning turn Plagiaries, and do vivere ex rapto, preach Sermons in Print, and oftentimes according to their prepossessions take the worst, and leave the best; is easie to discern: For had they not better be appointed where they should borrow stuff for their weekly tasks, be limited and confined to the Homilies of the Church, and the Fathers of the Church; than be suffered to rake into the kennels of Faction and Schism, out of which they first suck poison themselves, and then propine it to their hearers?

A fifth Act of Prudence in the ancient Church was, A wise Accommodation of themselves to the capacity of their hearers, avoiding in their Sermons the discussion of sublime and subtil Questions, which conduced not to the Edification of their Auditory: They generally distinguished betwixt τα ἑκπρεπεία and τα ὑποπύλαια, things to be published and things to be kept secret: they did not think it meet to publish all the mysteries of Christianity to them who were not *Initiati*, Initiate in the school of Christ, as

Heathens, &c. Neither did they judge it expedient to handle high and difficult Questions before the unskilful Multitude, though *Initiati*, Initiate in the school of Christ; but condescended in their Sermons to the understanding of the Vulgar. From hence it was that they called their Sermons Homilies: An Homily is a familiar Sermon or Speech, accommodated to the sense and understanding of the Vulgar. It is a memorable and grave sentence of the Emperour *Constantine*, recorded by *Eusebius*, lib. 2. de *vita Constant.* cap. 67. Such Questions as no Canon or Law of the Church hath prescribed, but are the products of dissolute Idleness, though they may serve to exercise the sharpness of the wit, we are to lock up in the closet of our Breasts, and neither rashly broach them in the Conventions of the People, nor inconsiderately commit them to the ears of the People. For what man is there amongst many that can accurately understand them, or worthily explaine the meaning of such Mysteries involved in so much obscurity? And if any man be so conceited of himself, as he thinks he can do it; who are they amongst the People that can understand them? Or who is he at length who can meddle in the indagation of such curious Questions without danger of Lapsing? Wherefore Loquacity in such things is to be restrained, lest that we either through imbecillity of wit fail of the true explication of them, or the hearers through the tardity of understanding come short of a right apprehension of them, and so fall into a necessity or blaspheming, or dissention among themselves. So far the Emperour. And that Rule of Prudence he commends, was carefully observed by the Ancients in their popular Sermons. *Gregory Nyssen* writes of his Father *Basil*, in the beginning of his *Hexameron*, that he did not *Verborum contentiones aucupari, nec facile sese questionibus implicabat, sed simplici*  
ver-

verborum expositione audientium simplicitati sic orationem suam accommodabat, ut variam tamen externa philosophia doctrinam redolens peritioribus etiam satisfaceret: *Latin. edit. pag. 284. excus. anno 1562.* The summe whereof is this, that he did not seek after contentions of words, nor lightly involve himself in hard Questions, but by a simple exposition of the Text applied himself to the capacity of the hearers. *Metaphrastes* writes of *S. Chrysostom*, that having once soared aloft in a Sermon above the reach of his hearers, a certain woman met him, and reprehended him openly for his unprofitable Sermon, which being above her understanding, she had not gained that by it she expected at her coming: Whereupon that holy Father afterwards descended from that sublimity of matter to such simplicity and plainness in the course of his Preaching, as he might be understood of all that heard him; *ῥῶν δὲ τῇ διδασκαλίᾳ. καὶ τῇ ἀπὸ ἀδυναμίας ἐπισκεψίᾳ ῥολοζῶν ἔατο;* *Savil. pag. 383, 384.* He resolved to apply himself to the instruction and care of the weak. *S. Augustine* in his 11. Sermon *de verbis Domini*, treating of the sin against the Holy Ghost, saith, *Semper in Sermonibus quos ad populum habui, hujus questionis difficultatem molestamq; vitavi:* Always in my Sermons which I had to the People, I avoided that difficult question. And in 157. *Epist. ad Optatum*, touching upon that nice question, *Whether the Souls were traduced by generation, or infused by creation?* he writes, *In tam multis opusculis meis, nunquam me fuisse autum de hac questione definitam proferre sententiam;* In so many Works of mine, I never durst publish my Opinion in that point. Thus for the matter of his Doctrine, this Father was careful it should not consist of Curiosities; and so he was for the manner of his Style, whence he had that as a Proverb in his mouth, *Malo ut me reprehendant Grammatici, quam non intelligant populi:* *Sixtus Senens. lib. 4. 205.* li.

*How it was managed in the ancient Church.*

If any shall object, That *S. Augustine* notwithstanding this in his books *de bono perseverantia* does contend earnestly for the preaching of Predestination, a profound, intricate, and abstruse point of Divinity.

That this may seem no diminution to the prudence of the ancients, I return three things by way of answer.

First, That he does it with some limitation, where the Auditory were capable of it. He would not have it preach'd promiscuously to all. *Dicatur ergo verum, maxime ubi aliqua questio ut dicatur impellit, et capiunt qui possunt. Facile est enim, imo stabile, ut taceatur aliquod verum propter incapaces. Nam utile est illud domini, Adhuc multa habeo vobis dicere, sed non potestis ista portare modo; et illud Apostoli, Non potui vobis loqui, quasi spiritualibus, sed quasi carnalibus.* Let truth be spoken, when necessity requires it, and men are able to receive it. It is obvious that, and certain, that some truth is to be concealed for the incapacity of the hearers. For that is profitable, which our Lord and Saviour saith, *I have many things to say unto you, but you cannot bear them now: And that of the Apostle, I could not speak unto you as unto Spiritual, but as unto Carnal, even as unto Babes in Christ.*

Secondly, That *St. Augustine's* design was not to have the speculative part of Predestination preach'd, or that abyss of Gods counsell dived into; but to have the effect of that decree, as he had conceived on't, maintained in Sermons; namely Free grace; that grace was not given *secundum merita*. For we must know, that *St. Austin* was singular in using that weapon of Predestination against the Pelagians for the defence of Grace. He defined Predestination to be a preparation of Grace, and Grace to be an effect of Predestination; and thereupon opin'd,  
that

that they mutually inferr'd one another, and that where-  
sever Free grace was preach'd, Predestination was preach'd  
also. This is evident by an ocular demonstration in that  
book of the Fathers : for he avoucheth confidently,  
That St. Cyprian preach'd Predestination in those words,  
*In nullo gloriantur, quia nostrum nihil est.* We must  
glory in nothing, because nothing is ours. *His Cypriani  
verbis proculdubio predestinatio prae datur.* In those  
words (saith the Father) of Cyprian, without all doubt  
Predestination was preach'd ; by this it should seem, that  
S. Augustine onely intended the preaching of Free grace.  
But whatsoever his intention was, and how innocent so-  
ever his meaning, yet,

Thirdly, I answer, That this was apprehended in S. Au-  
gustine as a great Novelty, not onely by the *Masilians*,  
who ceased not to clamour against him for it ; but by  
them also who were as great Assertors of all kinds of  
Grace in opposition to the Pelagians, as he himself. For  
thus saith *Hilary*, The Orthodox complain, what ne-  
cessity was there *hujusmodi disputationis incerto, tot minus  
intelligentium corda turbare ? &c.* That the minds of so  
many Christian people should be troubled with this doubt-  
ful disputation. The Catholick Faith hath been defended  
so many years, by so many Tractators, by so many books  
of yours and others, as well against other Hereticks as  
against the Pelagians, without this Definition. And *Prosper*  
in an Epistle to S. Augustine complained, that the *Masili-  
ans* charged this Doctrine of Predestination with contra-  
riety to the Doctrine of the Fathers before, and the sense  
of the Church. And again, *obstinationem suam vetustate  
defendunt*, they defend their obstinacy by Antiquity. For  
certain he himself was so puzzled with this Objection  
concerning the Novelty of S. Augustines Doctrine, that  
he begs the favour of a pertinent Question, *Illud qualiter  
dilu-*

*diluatur, quasumus patienter insipientiam nostram ferendo demonstres.* 'Tis certain, though S. *Augustine* was a most renowned Champion of the Church at that time in the propugnation of Grace, and his Doctrine in the defence of Grace against the Pelagians was generally owned, approved of, authorized as Orthodox; yet that way of maintaining, by the new Topick of Predestination, was not esteemed of all hands either necessary or safe, but looked upon as *Additamentum Augustinianum*, and an inter-current question. Happy was the Christian World when the Pulpit was delivered from the perplexities of that Doctrine, and so it remained for the space of three or four hundred years, till *Gotteschalk*, an irregular Monk in *France*, out of his Hypochondriack Zele fell a preaching it amain, and thereby raised a new violent storm in the Church, which for the space of eleven years miserably tossed, rent and shook the Ark of Christs Church, even to the danger of shipwreck. *Gotteschalk* himself escaped not the fury of the Tempest, for by two Synods he was condemned, one at *Mentz*, another at *Rhemes*; and when in the last he malapertly behaved himself towards the Bishops there, he was ordered to be whipp'd; and, lest he should draw away Disciples after him, he was committed to prison. But *Remigius* Bishop of *Lyons*, moved with commiseration towards this miserable Monk, called another Synod at *Valentia* in *France*, wherein as *Gotteschalk* found some favour, so by a Christian moderation and a wise accommodation of things, the heats were allayed; yet in the explication of the first Canon they do acknowledge, that the questions of Prescience and Predestination were such, as thereby the minds of Christian people were scandalized; and therefore ordered, that for the future men should preach *ex materna Ecclesia visceribus*. Thus ended the tragedy of *Gotteschalk*.

But



But as *Euphorbus* was born again in *Pythagoras*, and as the mind of *Jovinian* was revived in *Vigilantius*, according to *S. Jerom*; so was the spirit of *Gottschalk* revived in *Luther*, who in the heat of opposition maintained not onely that Predestination was to be preached, but Predetermination also, that all things came by necessity. *Erasmus*, a person of incomparable learning and moderation, applied an Expedient to the growing of this Evil; But *Luther* as a phrenetick Patient threw away the physick, and flew upon the face of the Doctor that prescribed it: and yet afterwards in cool blood considering the scandal might be taken at the absurdity of this Doctrine, he retracts, leaves an Antidote upon record against the poison of it, in enarrat. ad cap. 26. Gen. *Hac studiosè & accuratè monere & tradere volui, &c.* These things I desired purposely to give warning of, because after my death many may bring forth my books, and from thence confirm all manner of Errours and Madnes: I did write indeed amongst other things, That all things were absolute and necessary; but I added withall, That God was to be looked upon as he had revealed himself in his Word: *Vos ergo qui nunc me audistis, memineritis me hoc docuisse, non esse inquirendum de Dei absconditi Prædestinatione*; You therefore which now hear me, I pray remember that I taught this, That we ought not to search into the Predestination of God.

But howsoever *Luther* faultred in the matter, yet *Zanchy* will stand to his tackling, and he undertakes to maintain, *Miscell. de prædestin. Sanctorum cap. 5.* That the Preaching of Predestination was not onely lawful and profitable, but necessary. But thank God he begins with a good Caution; Though Predestination is to be preach'd (saith he) yet *Sobriè & prudenter, juxta ea quæ de hac re in Scriptura revelata sunt; hoc est, sermone ita attemperato,*

*rato, ut neq; ad licentiam neq; ad desperationem adducat, sed ad adificationem faciat*: Soberly and prudently, according to what is revealed in the Scripture, *i. e.* in such a manner as may neither lead men to licentiousness nor desperation, but promote their Edification. Strict Terms, and hard to be performed by men of all Persuasions, if not impossible: yet in the Demonstration he is more cautious still; for there explaining what Predestination it was which was taught in the Gospel, and ought to be preached, he thus describes it; *Præcipua pars Evangelii est doctrina de incommutabili electione eorum, qui credunt in Christum ad vitam æternam; & æterna & incommutabili reprobatione eorum, qui nunquam in Christo verè credunt*: The principal part of the Gospel is the Doctrine of the immutable Election of them who believe in Christ to life eternal, and the eternal and immutable Reprobation of them who never believe truly in Christ. Whatsoever the meaning of the Author be in this Argument, yet his words are capable of such a sense as make for the preaching of a Conditional Election and a Conditional Reprobation: but we must bear with *Zanchy* at this time, who was upon a design of calling in *Luther* and *Melanchthon* as Auxiliaries to help him at a dead lift against *Erasmus*, and therefore was forced to state the Question in such a latitude as might admit of them his Parties, though they differed as much from *Zanchy* in their judgments about Predestination as *Erasmus* himself. It skills not much how that learned Theologue discharged himself of his Undertaking, nor what he opin'd in the matter; we have the judgment of two great Lights of our Church to confront him, and balance his Authority in the Reformed Churches; one is the learned and reverend Bishop of *Salisbury*, Dr. *Davenant*, who in his Epistle to *John Duraum*, commending of some sovereign Remedies for composing

posing the differences betwixt the Lutherans and the Calvinists, one whereof is occasioned by the diversity of judgment about Predestination, he writes thus, p. 117. *A popularibus concionibus ac vernaculo sermone conscriptis tractatibus removeantur ardua omnes, & indecise controversiæ, & habeantur potius inter exercitamenta scholarum quam alimenta animarum. Nullo enim incommodo subtiles quæstiones & perplexa controversiæ à pulpitis abesse possunt, at charitas, quæ ex talium quæstionum ventilatione ladi solet, absq; extremo animarum periculo à cordibus Christianorum abesse non potest. Ludit illis animus vulgi, non proficit; & cum ludere desierint, hisce controversiis minimè intellectis, pugnare inter se incipiunt, & digladiari:* Let all hard and undecided Controversies be far removed from popular Sermons and Treatises written in the Vulgar Tongue, and let them rather be accounted the Exercitation of the Schools, than the Food of Christian Souls. For subtil and perplexed Controversies may without any detriment at all be absent from the Pulpit; but Charity, which is broken by the ventilation of such Questions, cannot without extreme danger be wanting to Christian souls. The minds of the Vulgar are not edified by them; they do but play and make a sport of them, and when they have ceased to play with them, for want of a right understanding of them, they begin to scuffle about them, and quarrel one with another even to Daggers-drawing. The other is the late Lord Bishop of Norwich, Dr. Hall, who in his *Clerum* to the Synod of Dort tells them, that there was *Duplex Theologia, Scholastica & Popularis; hæc religionis basin spectare videtur, illa tæctorii formam & ornamenta respicit; hujus cognitio Christianum facit, illa Disceptatorem*: There is a twofold Divinity, one Scholastical, another Popular; Popular Divinity concerns the foundation of Religion, Scholastical the superstructures

and ornaments; the knowledge of Popular Divinity makes a man a Christian, of Scholastical a Disputant. And having afterward sharply snibb'd the curiosity and presumption of common people for prying into Gods Decrees, and discoursing of the manner of Predestination, he adds, *Neq; tam plebem incuso isthic, quam Doctores ipsos, qui hac tam parum tempestivè populi auribus animisq; oggesse-  
runt. Imprudenter sanè factum, ita hac abstrusissima my-  
steria à suggestis palam sonuisse, quasi in iis solis Christiano-  
rum res unica constitisset.* Neither do I accuse the People so much for this, as the Teachers themselves, who so unseasonably infused those things into the ears and minds of the People. It is an high act of Imprudence certainly, that those most abstruse Mysteries should be handled openly in the Pulpit, as if the life and soul, the substance of Christianity consisted in them alone. And a little after he saith, That there were two things very much infested the Batavian Churches, *Nimum acumen, & nimia prophetandi libertas*; Too much Curiosity, and too great liberty of Propheying. I wish to God the Britannick Churches had not cause to complain of these evils also: But if we look upon the present face of things, or trace our late Confusions to the original, we shall find that Liberty of Propheying and Dogmatizing about Predestination hath had no small influence into our miseries. Just cause then had His Sacred Majesty to set bounds to the Liberty of Propheying, and to prohibit the itch of Disputing or handling those high speculations of Gods Decrees in popular Sermons; from which, as from a source or fountain, such waters of *Marah*, and waters of *Meribah*, of Contention, have continually flowed. And moreover, to confine Preachers to Catechetical Doctrine, more fit to edifie men in faith and holy life; as the manner was in former times. *Lindwood* tells us in *lib. I. de officio Archidiaconi*,

*diaconi*, That the Arch-deacon by his office was to see, that every Presbyter, who had a cure of souls, should preach to his people the Articles of the Apostles Creed, the Ten Commandments, the Two Commandments of Love, and against the Seven deadly Sins, &c. And if people would still content themselves with such salutary Doctrine, and Ministers would confine themselves to such safe and profitable Divinity, no doubt but truth and piety would flourish, and abundance of peace, so long as the Moon endureth.

The sixth and last act of prudence I shall mention, was their constant and faithful preaching of obedience to all superiours in Church and State; whereby they kept the people in an admirable subordination; gained a huge repute to Christianity, and prevailed much upon the gainsaying world. For superiors in the Church, they taught people to be subject to their Priests, and both Priest and People to their Bishop; and that with so much zeal and earnestness, that tis wonderful to see how *St. Ignatius* (a holy Martyr, and a Father contemporary with some of the Apostles, and one of those 500 that saw Christ in the flesh after his resurrection) in his genuine Epistles does in every page almost inculcate this Doctrine of peoples Subjection to their Deacons, Priests, and Bishops. And *St. Hierom*, who when angred, though touchy, and something unequal to that superiour order; yet when pacifick, and undisturbed, how gravely does he admonish his Friend *Nepotian* to be subject to his Bishop, and to receive him as the parent of his soul; seeing what *Aaron* and his Sons were in the time of the Law, that the Bishop and his Priests are in the time of the Gospel?

For their superiors in the State, they taught as *St. Paul* and *St. Peter*, *Christian people to be Subject to the higher powers*.

*powers for the Lords sake* ; not onely when they were Christians, but when they were Heathens, Tyrants, Persecutors of Christians ; And this they did, when Christians were numerous, and strong enough to have cast off the yoke of obedience, if it had been lawful. They condemn'd Rebellion, not onely as inconsistent with Christianity, but also destructive to the doctrine of the cross ; whereby it came to pass, that instead of raising an army of Rebels against their Emperors, they raised an holy army of Martyrs, who resisted unto blood striving against sin, and by their blood did sow the seeds of Christianity, and conquer'd the Heathen World. Their Doctrines to this purpose are collected by *Hugo Grotius, de jure belli, lib. 1. cap. 4.* I shall therefore supersede the trouble of presenting the Reader with those luculent testimonies, and onely infer from hence, How much Ministers are beholding to His Sacred Majesty, for calling them out of their by-paths and new wayes, into the good old ways wherein the Apostles, and Apostolical preachers walked ; in taking all occasions faithfully to instruct Christian people in their bounden duty of subjection and obedience to their governours, superiour, and subordinate of all sorts. And how much Christianity it self owes to his Majesty for taking care that no fowle spots by the Antichristian Doctrines of rebellion, should be cast upon the face of that beautiful Virgin.

C H A P. IV.

*What Innovations have been introduc'd in these latter times.*

**T**He fourth and last part of my undertaking, Is to exhibit a Scheme of some Innovations introduced concerning preaching. It cannot be denied, but preaching hath arrived to as much perfection amongst us in this Church, as in any Church of Christendome: since the Knowledge of arts and tongues have flourished, and artificial methods have been devised, and these improved by frequent practise, many have approved themselves excellent preachers. But as time and chance happen to all things: so they have done to this preaching. By the lovers of novelty and change, some accessions have been made to this practise, which have much altered the face, and complexion of it. And though people discern them not when once made legitimate by general custom and observance; yet surely as *Tertullian*, *quod primum verum*, and as *St. Hierom*, *sine istis mundus Christianus fuit*. The world was Christian without these for the space of 1500 years, and so may be still. It would be too long to enumerate all the Noveltyes of this kind, that are insensibly crept in upon us, and insist upon them at large. As *profanas* as *vocem novitates*, which *St. Paul* admonisheth us to avoid; the affectation of new forms of words, canting language, &c. The preaching sometimes half a year upon a text, nay upon one Doctrine sometimes. The cogging of doctrines out of a text ἐν τῇ συνήθειᾳ, by sleight of hand, as Gamesters do their Dice to cheat, and deceive. These and many more might be rehearsed; But I shall  
onely



*What Innovations have been introduc'd*

onely insist upon some few, which are more general, and of dangerous consequence.

And one of these, I take to be the use of conceiving long prayers of our own before Sermon. A thing so novel, that howsoever it be looked upon as an essential part of a Sermon, and finds general favour, and patronage amongst the many; yet it is but of yesterday; born into the world some years since the Reformation it self, and can scarce yet write fourscore years old. It were happily prejudice enough against this usage, that in a Church where Liturgy is establish'd for Gods publick worship, and a Liturgy so well stored with Divine and Heavenly Collects for all occasions necessary, these Pulpit-conceptions are altogether needless. But besides this, if it be brought to the touch, it will be found a meer novelty. For whereas the great Patrons of this Liberty, pretend Gospel-antiquity for all they do, here they are at a loss, and can shew neither Command nor Example to justify their practise. There is no Command for it in the Gospel, nor any Example of Christ or his Apostles: though there be many of their Sermons upon Record, yet no mention of any praying before them: Nay, which is more, there is no Church-antiquity for it neither. I know tis avouch'd by some very learned men, as *Ferrarius de ritu concionum, Lib. 1. cap. 8.* Mr. *Thorndike* in his book of religious assemblies, *cap. 7. pag. 228.* *That the Fathers begun their Homilies with prayers;* But what manner of prayers were they? Some *vota pacis*, or benedictions of the people, or implorations of Gods assistance in some short ejaculations. *Ferrarius* exemplifieth in the practise of *St. Paul*, who begun and ended his Epistles with short prayers; And moreover testifieth, that the Fathers used such kind of prayers, not onely in the beginning of their Sermons, but sometimes in the midst of them also: when they were about

about to treat of a matter of difficulty, they did in a short prayer implore Gods assistance, as may be seen frequently in the Homilies of *S. Chrysostom*. *Ferrar. lib. 1. cap. 23.* There is a prayer ('tis confess'd) that *S. Ambrose* used before his Sermon extant, but it was a short prayer, a form of prayer constantly used without variation: And there is something may justifie *S. Ambrose* in this practice, which extends not to all; he was an Archbishop, and invested with power to regulate and order the publick prayers of the Church in all his Dioceſe, and so had singular Authority to compose a Collect for himself upon some exigent of the Church. It will not follow from hence, that every green-headed fellow may take a liberty of conceiving prayers before his Sermon thirty or forty times as long as *S. Ambrose's* prayer was, and vary every Lords day, nay twice a day sometimes, and obtrude those upon the World as all the Common prayers requisite in a Church.

But they have another Plea (I see in Mr. *Bernard*) for the Antiquity of these Conceptions before Sermon, from the Authority of *S. Augustine*, who in his fourth book *de Doctrina Christiana* cap. 3. saith, *Si enim regina Esther oravit pro sua gentis temporaria salute loquutura apud regem, ut in os ejus Deus congruum sermonem daret; quanto magis orare debet, ut tale munus accipiat, qui pro aterna hominum salute in verbo & doctrina laborat?* If Queen *Esther* prayed for the temporal safety of her Nation, when she was to speak before the King, that God would put into her mouth congruous words; how much more ought he to pray for such a gift, who labours in the Word and Doctrine for the eternal salvation of Mens souls? But whether *S. Augustine* intend publick or private prayer is not here exprest. 'Tis certain *Esthers* prayer was private. If publick prayer, whether he intends a prayer of the

Churches composing, or of our own conceiving, is not mentioned. In the 15. cap. of the same book we have another passage to the same purpose; *Ipsa jam hora ut dicat accedens, priusquam exerat proferentem linguam, ad Deum levat sitientem animam*: The hour being come that he should speak, before he opens his mouth, let him lift up his thirsting soul. But this may be done by a mental prayer; and it seems the Father speaks of that; for he saith, Before he makes use of his tongue, let him lift up his thirsting soul. That he could not intend a publick vocal prayer, I think is manifest by the 12. Canon of the Milevitan Council, wherein S. *Augustine* himself was present, when it was by him and other Fathers decreed, That no prayers should be used in the Church, *Nisi quæ à prudentioribus tractata, vel comprobata fuerint in Synodo, nè forte aliquid contra fidem per ignorantiam vel per minus studium sit compositum*: But such as were first examined by the more prudent, or appointed in an open Synod, lest haply something against the Faith, either through ignorance or carelesness, fall from any. If any man question whether S. *Augustine* were present in this Council, and had a hand in this Canon, let him hear what *Micrologus* saith, cap. 5. *de authenticis orationibus*; Nam octavum *Africana provincia concilium* (cui sanctus *Augustinus*, immoducens & quatuordecim sancti Patres interfuerunt) cap. 12. ita constituit, *Nulla preces vel orationes dicantur, nisi quæ in concilio fuerint probata*: The eighth Council of the Province of *Africa* (wherein S. *Augustine* and two hundred Fathers more were gathered together) ordained, That no prayers should be used, but such as were approved of in the Council. And the third Council of *Carthage*, wherein S. *Augustine* also was present, made a Canon to the same purpose. If S. *Augustine* himself, and so many Fathers in two Councils, interdicted the use of all pray-

ers

ers in publick, but such as were approved of in open Synod; then S. *Augustine* cannot be understood of prayers of our own conceiving, but either private prayers, or publick prayers of the Churches composing. It is no vain conjecture therefore of *Walafridus Strabo* upon S. *Augustines* own practice; for he observing that S. *Augustin* concluding many of his Homilies with this clause, *Conversi ad dominum*, used to subjoyn a Common prayer, *Sicut etiamnum solent sacerdotes in conclusionibus nocturna vel diurna Synaxen; orationes breves & collectas subungere: Strabo 22.* In *Strabo* his judgment then it was nothing but a short Collect, such as the Priests used in the conclusion of their Nocturnal or Diurnal Office. They that have read S. *Augustines* Homilies, have taken notice I doubt not of that prayer; but because all have not the opportunity to observe it, I have here transcribed it: *Conversi ad Dominum Deum Patrem omnipotentem puro corde, et quantum potest parvitas nostra, maximas atq; uberes gratias agamus, precantes toto animo singularem magnitudinem ejus, ut preces nostras in beneplacito suo exaudire dignetur, inimicum quoq; à nostris actibus & cogitationibus sua virtute expellat, nobis multiplicet fidem, mentem gubernet, spirituales cogitationes concedat, & ad beatitudinem suam perducatur.* Turning unto the Lord God Father almighty, let us render unto him all possible thanks, beseeching him with all our hearts, that he would out of his singular mercy and good pleasure vouchsafe to hear our prayers, drive away the enemy from our actions and thoughts, increase our faith, govern our minds, grant spiritual cogitations, and at last bring us to his happiness through Jesus Christ his Son. *Amen.*

This was S. *Augustines* prayer he concludes his Sermon withall sometimes; and yet if it be observed, it is no formal prayer, but an invitation to prayer, a Bidding prayer,

like that in our Canons. Bidding prayers, it seems, were in use before ours in the Canon. I wish to God that these later Ages had contained themselves within the bounds and limits of his sobriety and modesty, we should have had no cause then to complain of the innumerable evils occasioned by the abuse of this Liberty: As,

First, the hiding and concealing the beauty of the Liturgy from the common people, which had shined as illustriously as the Sun at noon-day, had not this novel usage (as the Moon) interposed it self betwixt it and their sight: Though all men that took up that fashion did not foresee the evil, nor intend it; Yet this was clearly the event and the design also of those Empiricks, who pretended to a peculiar gift of prayer, and praying by the Spirit; for if they were guided by the Spirit in their Conceptions, and the Church not guided by the Spirit in her solemn Forms, what else could follow in the peoples Logick, but that the Common prayers of the Church were vain and superfluous?

Secondly, the dissemination of False Doctrine. *S. Jerom* observes *lib. 2. epist. 81.* that there are many *Habentes affectum erroris, cum predicandi eundem non habent libertatem*; Love errors, that have not liberty to preach it: And because they have not liberty to preach it, by this new arrifice they learn to pray it, broach all manner of false Doctrine in their prayers. If the prayers of these men be not looked into as well as their Sermons, they'l pray all into confusion, the King out of his Throne, Peace and Truth out of the Church, and People out of their Wits.

A third evil comes by this Liberty, is singular dishonour to God, and scandal to Christian People. For the most Seraphick of these men, when they venture upon extemporary prayers, happen to lose themselves oftentimes; and



When the twelve Bishops were sent to the Tower in the beginning of the long Parliament, one in his prayer before his Sermon gave God thanks, *that he had set Christ Jesus twelve steps higher upon his throne, than ever he was before.*

Another being to preach a Funeral Sermon, when the honest Curate had read the 8. chap. of *Eccles.* verse 4. where Solomon delivered the Divine Maxim, *Where the word of a King is, there is power, and who can say to him what doest thou ?* fearing the people might be poison'd with Solomons Divinity, used this Antidote in his prayer before his Sermon, *O Lord, though Solomon taught, that Kings might not be controll'd, yet we thy people know by thy spirit that Kings may be questioned, and called to account, &c.*

Another, when a great many Horfes dyed of the disease about him, desired God in his prayer before Sermon, *to take off the Disease from innocent Beasts, and lay it upon Men.*

The same at another time, *prayed God to forgive him and the people assembled the sins of their Norfolkness.*

Another upon a defeat given to the Parliaments army by the Kings forces, used this expreffion in his prayer before Sermon, *O Lord thou hast gone forth with our armies, why dost thou now hang an arse ?*

Was there euer such unclean unhallowed stuff brought into the Sanctuary ? did the Jewes when they were most profane, pollute the great name of God with such lame and maimed sacrifice ? did ever the Heathen invoke their false deities in such a rude and barbarous manner ? who took care, *ne quid prapostere dicatur.* Let all sober and prudent men judge, whether these look like dictates of the Spirit. Did the Spirit teach the Apostles *improbiy &c.*



to speak wisely and sententiouſly ? And does it now teach men to play the fool, and pray like mad men ? Let men conſider whether theſe deformed conceptions be comparable to the grave and ſolemn prayers of the Church, the production of 1500 years wiſdome and experience ; or whether it be fit to leave men to their liberty of praying in publick, when they have thus abuſed it to their own ſhame, to the ſcandal of people, and the infinite diſhonour of God.

Another Innovation it ſeems to me, is the Preaching of very young men out of their own ſtocks and abilities. Amongſt the Jews none were privileged to decide matters of Controverſie in the Law, till they were learned in the School of a Doctor, and forty years of age. Our Lord and Saviour Chriſt, and *John Baptiſt*, begun not to preach till they were thirty years of age : For which cauſe the Church afterwards in ſeveral Canons forbade that any ſhould be made a Presbyter till he was thirty years of age. The Canons are extant in *Gratian. diſtinct. 78.* I ſhall name onely the 11. Can. of the *Neocaſarian Council.* *Presbyter ante triginta annorum aetatem non ordinetur, quamvis ſit probabilis vita ; ſed obſervet uſque ad praefinitum tempus. Dominus enim trigeſimo anno baptizatus erat, & praeſeavit.* Let no Presbyter, though he be of a good life, be ordained, till he be thirty years, but let him wait till the time appointed. For our Lord and Saviour was baptized the Thirtieth year of his age, and then began to Preach. If there were no Canon upon Record to attelt the ſenſe and practice of the Church ; yet the very title of Presbyter, which belongs to men of that order, were enough to doe it. For the word Presbyter is not onely *Nomen* *αἱρεμαστος*, but *ἐκκλησιας*, a name of dignity, but of age ; and inſinuates, that they were all men of years admitted into that order. *Erasmus* in the liſe of St. *Jerom* teſtifieth,

testifieth, that when *Paulinianus* Brother to St. *Hierome* upon his singular merit was made Presbyter, before those canonical years, *Hoc nomine postea calumniam struxit Feronimo Joannes Hierosolymitanus, quod infra legitimam aetatem, ad hoc honoris esset evectus, olim enim ante tricesimum annum nullus erat maturus honori Presbyteri.* John B. of Jerusalem afterwards went about to detract from S. *Hierom*, because his Brother was promoted to that order being under age: For anciently (saith he) before the thirtieth year, none were ripe for the honour of a Presbyter. In which words *Erasmus* acknowledgeth both the antiquity of that custome of the Church, and the great censure St. *Heirom* lay under, for promoting or suffering his Brothers Ordination before the legitimate age. And though happily our Church in the beginning of the reformation through scarcity of men to serve in those Sacred offices, was forced to abate something of the rigour of those Canons, and admit men into the order of Presbyterate, before they were arrived to that maturity of years; yet there was no necessity of suffering them to preach *ex proprio*, out of their own stocks and abilities. If in the ancient Church, where none were Presbyters till they were thirty years of age, all Presbyters were not suffered to preach, but only such as gave good security for the prudent managery of the office; it may seem an oversight to suffer young men to preach, and then leave them to their liberty in preaching. The Church of England hath paid dear for her indulgence in this thing; Nothing hath been more detrimental to the peace, order, and government of the Church; than the preaching of these youngsters, who not being rightly bias'd at their first setting out, through the fervour of youth, and some youthful lusts, as pride, vain glory, popularity, have often fallen into the snare of the Devil, and proved desperate Sect-Masters, trumpets

pets of Schism and Sedition. If any have escaped this *Charybdis*, yet they have dash'd their foot against another *Scilla*, through their ungroundedness and unskilfulness in Divinity; for howsoever young men may be of pregnant parts, excell in subordinate Arts and Sciences, yet for want of years and maturity of judgment, they cannot be masters of such a sound body of Divinity, as is requisite for the undertaking so weighty a province. Divinity is a vast and comprehensive Science, full of depths and profundities; a great part of it Polemical; the very Practicals incumbred with many difficulties. Besides, to the right interpretation of Scripture, a duty incumbent on the Preacher, there is required acquaintance with the Writings of the Fathers; for in a Canon of our own Church, the Expositions of the Fathers are to be the rule of our Expositions; and how can such young men make this the Canon of their Interpretation, when they scarce know their Names, much less are conversant in their Writings? As every Man is not fit to make a Scholar, no more is every Scholar fit to make a Preacher. Men should be Divines before they are Preachers; and to be Divines there is time, and pains, and maturity of judgment required. Whereupon *S. Jerom* adviseth his friends *Nepotian* and *Pammachius*, *diu discere* before they did *docere*. He tells *Nepotian*, *De vita Cleric. Nolote declamatorem esse & rabulam, garrulumq; sine ratione, sed mysteriorum peritum*: I would not have you a declaimer, a jangler, and garrulous without reason, but skilful in Divine mysteries. He admonisheth *Rusticus* the Monk, *Si clericatus titillat desiderium, discite quod possis docere, ne miles antequam tyro, ne prius magister sis quam discipulus*: If the desire of being a Clergy-man tickled him, he should learn himself what to teach others, lest he should take upon him to be a souldier before he handled a weapon, and a master before he was a scholar.

K

Anciently

*What Innovations have been introduc'd*

Anciently it was required men should be Divines before they were Preachers, but since men have turned Preachers before they were Divines, their Preaching hath been but *ἰσχυρὸν πρὸς ἰσχυρὸν*, a backward forwarding of the matter; though Preaching hath gained, yet Religion hath lost, and people have been led aside into Sects and Factions. It was a memorable passage that *Erasmus* relates of *S. Ferom* in his Life; *S. Ferom* once undertook to interpret allegorically the Prophecy of *Obadiah*, when he did not himself understand the literal meaning of it; this Comment of his was by many very highly extoll'd, when he himself was ashamed to own it; whereupon afterwards he writes thus merrily of himself, *Fateor miratus sum, quod quantumvis aliquis malè scripserit, invenit similem sui lectorem. Ille predicabat; ego erubescbam; ille mysticos sensus ferebat ad cælum, &c.* I confess I wonder, that though a man writes never so ill, yet he finds a Reader like himself. He highly commended it, I blush'd at it; he extoll'd the mystical sense unto the skies, I hung my head and secretly condemn'd it. What he ingenuously acknowledged of his juvenile Writings, young Preachers may of their youthful Sermons. It was the saying of a reverend Prelate of this Church, *Young Divines must have young Divinity*: And though young Divines have the luck to be Men-pleasers, yea and Women-pleasers too; yet young Divinity will never conduce to the peace and happiness of Gods Church, no nor to the edification of men in piety and holiness. It is the observation of His Sacred Majesty in his Letter to the Lords Grace of *Canterbury*, That 'tis the work of young Divines and Ministers, either out of a spirit of contention and contradiction, or in a vain ostentation of their Learning, to embroil the Church and State. And we have found it true by experience: for as we read of a great King destroyed by the counsel of young men, so

we

we may remember a great and good King also destroyed by these young Divines and their young Divinity.

A third Innovation (as I take it) is the Preaching of Lecturers: but by Lecturers I do not understand all that go under that name, but such as are merely of the Peoples setting up, against the mind and without the special License of the Governours of the Church. These Lecturers are a new order of Ecclesiasticks, that like *Cartesius* Philosophy are made up of rare Principles, but all Novelties.

Their Ordination (if they have any) is a Novelty; for 'tis either by Presbyters *sine Episcopo*, or by Bishops *sine titulo*. If it be by Presbyters without a Bishop, 'tis a Novelty, as being against Tradition Apostolical, the Practice and Constitution of the ancient Church, and of the universal Church for the space of 1500. years after Christ. Ordination ever was the Bishops peculiar; and all Ordinations without the Bishop were esteemed uncanonical, and pronounced null and void; *Vide Concil. Constantinop. 1. can. 6.* If it be by Bishops without a Title, 'tis a Novelty too, against a Canon of our own Church, *can. 33.* and against the Canons of the ancient Church, *Nulum absolute ordinari debere Presbyterum, &c. Concil. Chalced. can. 6.* No Presbyter is absolutely to be ordained. And I doubt such a Lecture of the peoples setting up will never prove a Title in Law nor in the Churches esteem; and if it be not, their Ordination is a Novelty and a Nullity also.

Their Congregation is a Novelty, as being against the Doctrine, Practice and Canons of the ancient Church too, by which no Presbyter is suffered to hold Meetings or Conventions by himself contrary to the Bishops mind and order. We find it very early in the Canons of the Apostles; *Si quis Presbyter contemnens Episcopum suum*

*seorsim collegerit, & altare aliud erexerit, nihil habens quod reprehendat Episcopum suum in causa pietatis & iustitiae, deponatur, quasi principatus amator existens; est enim tyrannus, & ceteri clerici, quicumq; tali consentiunt, deponantur, laici verò segregentur. Can. 32.* If any Presbyter despising his Bishop shall hold a Meeting by himself, and erect another Altar, having nothing in the mean time to accuse the Bishop of in matter of piety and justice, let him be deposed as one that loves Preeminence; for he is a Tyrant, and other Clergy-men that joyn with him are to be deposed, and the Laicks excommunicate. To this agrees a Canon of the Council of Carthage, *Si quis Presbyter ab Episcopo suo correptus, tumore vel superbia inflatus, putaverit separatim sacrificia Deo offerenda, vel aliud erigendum altare contra ecclesiasticam fidem, vel disciplinam crediderit, non exeat impunitus:* If any Presbyter being rebuked and censured by the Bishop, shall in a separation offer sacrifice to God, or erect another Altar against the Ecclesiastical Faith and Discipline, let him not go unpunish'd. But these Lecturers hold Conventions and Meetings in the Church without the Bishops License, and against the Canons of the Church, and all Ecclesiastical Discipline; therefore their Congregation is a Novelty.

Their Election is a Novelty, as being by the suffrage of the People onely; though sometimes the Bishops anciently did consult the People before their Ordination, *ad testimonium*, for their testimony; yet never *ad electionem*, for their suffrage in the choice of them: much less after Ordination did they leave it to the People to make choice of their own Curates, but they themselves appointed and sent out fit men to their several Cures. There are several Canons wherein the People are barr'd this liberty of Election in the ancient Church: the 13. *can.* of the Council of Laodicea may serve alone to give us a taste; *Non est popu-*  
*lis*

*lis concedendum Electionem facere eorum, qui altaris ministerio sunt applicandi.* It is not to be left to the people to make choice of those, who are to serve at the altar. But these Lecturers come in all by popular Election, and maintain the peoples election an authentick Call and sufficient without any Mission or Commission from the Bishop, and therefore their Election is a Novelty.

Their Maintenance is a Novelty, as being Eleemosiary of the peoples benevolence; they live not upon any Church revenue of tithes, or glebe, or oblations, but upon the peoples contributions. Whereas the maintenance of the Clergy was ever of tithes, or some Church revenue, or before the settlement of tithes by secular powers, certain honourable stipends distributed at the discretion of the Bishop, according to the merits of the person, weekly or monthly out of the Churches treasure, whereupon Presbyters were call'd by St. Cyprian, *Sportulantes fratres*, *Epist. 66.* and those stipends *sportula*, *Epist. 34. Ceterum Presbyterii honorem nos designasse illis jam sciatis, ut et sportulis eisdem cum Presbyteris honorentur.* But you may know we have designed the honour of the Presbyterate for them, that they may be dignified with the same stipends Presbyters are. As amongst the Romanes, the word *sportula* was used for a certain allowance of food or money given by great men to their followers; so in Saint Cyprian it signifies the allowance or stipends which the Bishop out of the Church treasure paid to the Priests that depended upon him. For as the Churches treasure was solely at the Bishops disposing; so the Clergy depended upon the Bishop for their maintainance out of that treasure. And therefore tis provided in the 7 Can. of the Council of Gangres, *Siquis oblationes ecclesia accipere, vel dare voluerit prater conscientiam Episcopi, vel ejus cui hujusmodi officia commissa sunt, nec cum ejus voluerit age-*  
re



*re consilio, Anathema sit.* That if any should presume to take or give the oblations of the Church without the knowledge or consent of the Bishop, he should be *Anathema*; whereby it appears, that the Priests and other orders of the Clergy depended upon the Bishop for their maintenance; But these Lecturers depend upon the people for their maintenance. And therefore their maintenance is a novelty.

Their Doctrine is a novelty. As they are the peoples creatures, so they are the peoples servants, and take great care to please them, *populo ut placerent quas fecissent fabulas*; and forasmuch as people are lovers of novelties, they must be sure to bring new things to their ears daily. It is not enough for them to preach *novè*, after a new manner, but they must preach *nova*, and not *bona nova* but *mala nova*; nay *nova mala*, new Gods in Israel; *nova dogmata sunt novi dii* (saith *Vincentius*) new opinions are new Gods; And if these be not new opinions, new doctrines; That the government of the Church by Bishops is Antichristian; That murdering of Kings is lawful; That Rebellion and Schism are no sins; That Christs Gospel, as *Mahumetanism*, is to be propagated by the Sword; That the greatest disturbers and violaters of the publick peace, are the onely Saints, and most godly Men, Let them that know any thing of antiquity judge; And yet this is the Systeme of their Divinity.

Lastly, they themselves are the greatest Novelty of all. I find no order of Clergy-men in former times that resembles them, but the *Mendicant Fryars* in the Romane Church, an order set up by St. *Dominick*, and St. *Francis* about the time of *Innocent the third*, and *Innocent the fourth* Bishops of *Rome*, and with them they hold correspondency in two things, As the *Mendicant Friars* being exempted from the jurisdiction of Bishops, brought the

the Bishops into contempt with the people: so these Lecturers exempting themselves from the jurisdiction of Bishops, do all they can to the diminution of their Order, and honour, that they may become the scorn of the vulgar. As the *Mendicant Fryers* having Charters from the Pope to preach in every Parish, without the license of the proper Curate; to take confessions, to visit the sick, and bury the dead; rendred the secular Clergy contemptible, and by that means brought all the Grift to their own Mills: so these Lecturers by their industrious preaching of novelties bring the regular Clergy, who live in subordination to the King, and the Bishops, into contempt with the people. But as *omne simile est etiam dissimile*, though these *Mendicant Fryers* were in some things exorbitant, yet in the main they were true and faithful to the interest of the Church: But these Lecturers are ever false, and perfidious to the Church that gave them Christendom; ever bandying publickly against her Doctrine and Discipline, or undermining privately her walls, and bulwarks. An army of Turks could not have made a greater devastation in the Church, and Nation, than they did of late by their seditious Doctrines. They poisoned all the corporations of England with their principles of Schism, and Rebellion. They blew the trumpets to war in the pulpit, before they were sounded in the field. When they could not slay their two enemies, Kingship and Episcopacy, *gladio oris*, with the Sword of their mouth, they did it *ore gladii*, with the edge of the Sword. They are ever at defiance with their lawfull superiours, but damnable flatterers of the people, and verifie that maxim of *Tertullian*, *nusquam magis proficitur, quam in castris rebellium, ubi esse est promereri*. There is no such proficiency as in the tents of Schismaticks, where the very being is meritorious. If any will but follow them and hear their Lectures, they

they canonize them for Saints before they are Christians, and make them sure of salvation, before they understand the first principles of the oracles of God; in a word, they are the false Prophets of the Nation, by whom God tries us whether we will love him, or obey him as we ought to do, and whom he forbids us to harken unto; for though they come to us in Sheeps-clothing, yet inwardly they are ravening Wolves. *Gulielmus de Sancto Amore*, a Learned Theologue, who lived about the first rising of these Mendicant Fryars, writ a Book upon that occasion *de periculis Ecclesie*, and in that a Treatise, *de signis pseudo-prophetarum*. If any will take the pains to read over that treatise, which he may find transcribed, and translated in the book of Martyrs, he shall find that in most of them, they agree to these Lecturers. O that people would but see their sin and danger in following such false lights! O that these deceivers would consider of the judgments of God threatned against them, for abusing of the people, renting of the Church, and embroyling of the State; And at last become obedient Sons of an Indulgent Mother, the Church, that we might all say and sing, *quam bonum, et quam jucundum*.

---

F I N I S.

---